252 Vaishnav Stories

PART 3

Shrimad Prabhucharan Goswami, Paramdayal Shri Gusainji Maharaj,
Shri Vidhvalnathji

(V.S. 1572, Paush Krishna Navmi - V.S. 1642, Magha Krishna Saptami)

(English Edition)

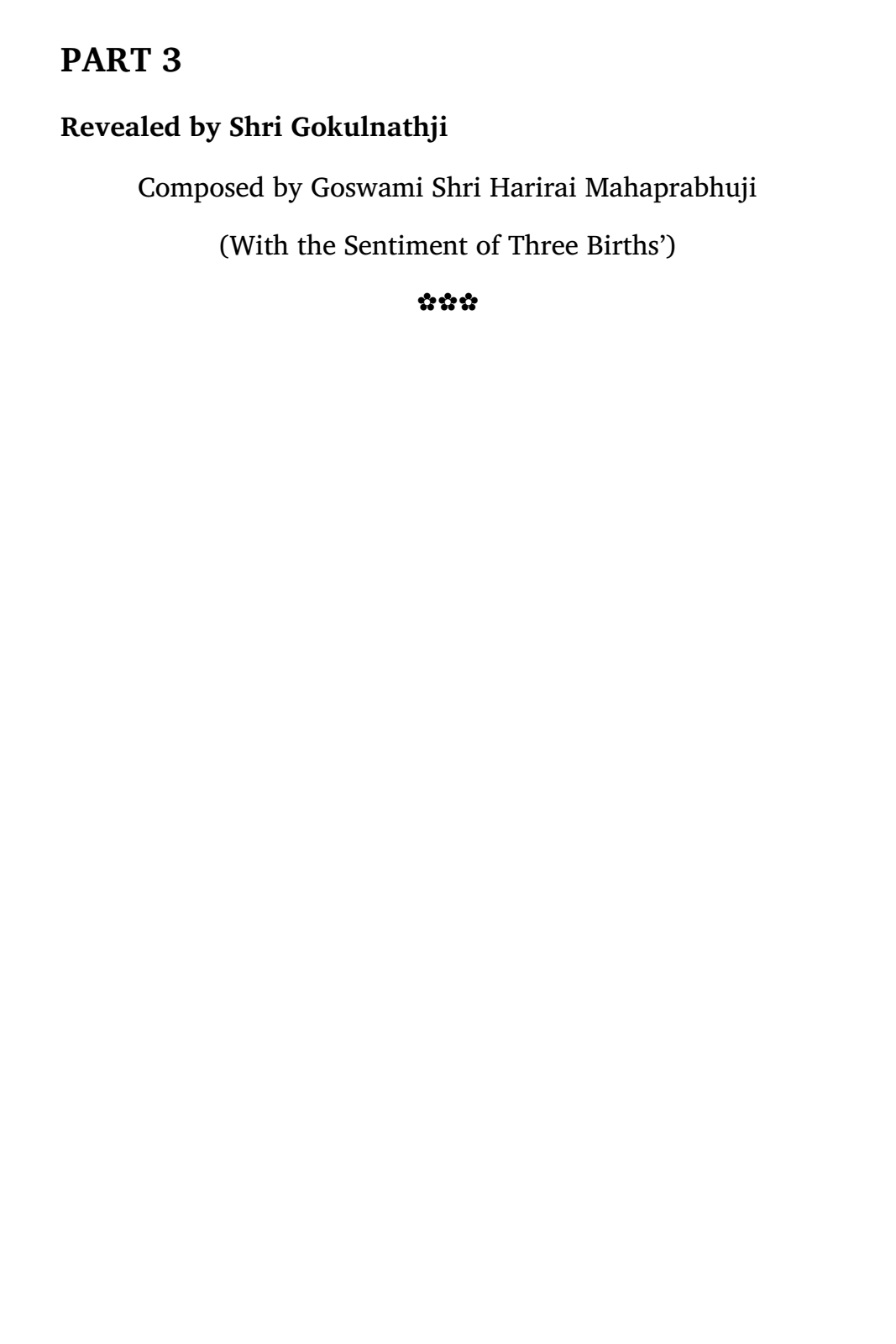
252 Vaishnav Stories

PART 3

Revealed by Shri Gokulnathji

Composed by Goswami Shri Harirai Mahaprabhuji

(With the Sentiment of Three Births')



Adhyasampadak

Nitya Leele Shri Goswami Shri Vrajbhusanlalji Maharaj Golok Vasi Param Bhagvadiya Shri Dwarkadasji Parikh

First Publication: Shuddhadvaita Academy, Kankroli Re-publication: Vaishnav Mitra Mandal Sarvajanik Nyas, Indore

Original PDF: 252 Vaishnav Varta - Part 3

English Translation Last Updated: July, 31st 2026

Table of Contents

Preface.....

Varta 169 - Kanhabai.....

Prasang 1 – Kanhabai's Loving Service to Shri Thakurji.....25

Prasang 2 – Shri Thakurji Complains to Kanhabai.....26

Prasang 3 – Kanhabai Learns of Discomfort in Shri Thakurji's Bed.....27

Prasang 4 – Kanhabai Rocks the Cradle of Shri Navneetpriyaji..... 27

Prasang 5 – Kanhabai Discourages the Performance of Sacrifice.....28

Prasang 6 – Kanhabai's Pure Devotional Feeling.....28

Varta 170 - Bhishmdas Kshatriya of the Eastern Region..... 30

Prasang 1 – Bhishmdas Takes Refuge in Shri Gusainji.....30

Varta 171 - Narayandas Pandey..... 34

Prasang 1 – Narayandas Receives Grace from Shri Gusainji..... 34

Varta 172 - A Brahmin from South Bhavnagar.....36

Prasang 1 – The Brahmin Receives Refuge from Shri Gusainji..... 36

Prasang 2 – Shri Thakurji Delights in the Brahmin's Vedic

Recitation..... 37

Varta 173 - Madhuridas Mali.....

Prasang 1 – The Garland of Madhuridas.....39

Varta 174 - Dharmdas Brahmin..... 40

Prasang 1 – Shri Gusainji Grants Sight to Dharmdas..... 40

Varta 175 - One Kshatriya Vaishnav and One Lakh Rupee Flower.....43

Prasang 1 – Receiving Shelter from Shri Gusainji.....43

Varta 176 - Mukunddas Sekhda..... 46

Prasang 1 – Mukunddas Receives Refuge.....46

Varta 177 - Raja Man Singh of the South.....48

Prasang 1 – Raja Man Singh Meets Shri Gusainji at Jagannath Puri.....48

Varta 178 - Male and Female Pigeon.....5

Prasang 1 – The Male and Female Pigeon Receive Grace..... 56

Prasang 2 – The King's Leprosy Is Cured.....58

Varta 179 - A Seth from Rajnagar, who became a worm..... 60

Prasang 1 – The Merchant of Rajnagar Who Became a

Worm.....60

Varta 180 - One Man and Two Women, Kshatriya Vaishnavas, from the East.....64

Prasang 1 – The Test of Vaishnava Devotion..... 64

Varta 181 - A Bania Vaishnava to Whom the Distinctions of Love, Attachment, and Divine

Absorption Were Explained.....68

Prasang 1 – The Devotee's Desire to Feed the Worthiest Vaishnava..... 68

Varta 182 - A Vrajvasi from Rawal.....

Prasang 1 – The Brajvasi of Rawal Finds the Divine Pichkari.....72

Varta 183 - Raja Bhim.....74

Prasang 1 – Knowledge of a Previous Birth.....74

Varta 184 - A Renounced Brahmin of Govardhan..... 78

Prasang 1 – The Renounced Brahmin and the Two Vaishnavas.....78

Varta 185 - One King of the East who asked about the duties of a householder and a

renunciant.....80

Prasang 1 – The Doubt About the Duties of a Householder and a Renunciate.....80

Varta 186 - A Vaishnava Kayastha from

Surat..... 84

Prasang 1 – The Clay Pot Filled with Braj Dust..... 84

Varta 187 - Bania Vaishnav Who Offered Coconuts to Bhairav..... 86

Prasang 1 – The Coconut Offered as Wages..... 86

Varta 188 - Hans and Hansni.....

Prasang 1 – The Swan Pair of Mansarovar..... 89

Varta 189 - A Hunter..... 91

Prasang 1 – The Hunter Takes Shelter of Shri Gusainji.....91

Varta 190 - Pitambar Das.....

Prasang 1 – Receiving Grace and Realization.....93

Prasang 2 – Beginning the Braj Pilgrimage with Shri Gusainji..... 94

Varta 191 - Beni Das Kshatriya of Kara..... 98

Prasang 1 – Beni Das Receives Grace and Protection.....98

Varta 192 - A Vaishnava of Gujarat who witnessed greatness.....101

Prasang 1 – Shri Gusainji Reveals His Divine Greatness.....101

Varta 193 - A Vaishnav Gujarati Brahmin, at whose house a thief came

disguised as a

Vaishnav.....

Prasang 1 – The Thief Disguised as a Vaishnava.....104

Varta 194 - Gopaldas of Badnagar.....

Prasang 1 – Gopaldas Receives Initiation and Thakurji..... 106

Prasang 2 – Gopaldas Receives the Leftover Mahaprasad..... 106

Varta 195 - Mother and Daughter of Rajnagar.....108

Prasang 1 – The Mother and Daughter's Simple Service.....108

Varta 196 - Two deceitful thieves who placed a noose around Vira's neck.....110

Prasang 1 – The Two Thieves Who Put a Noose Around Vira's Neck..... 110

Varta 197 - A Seth and a Renunciate, Over Whose Boundary Enclosure a Dog Passed.....113

Prasang 1 – The Dog and the Boundary of Purity.....113

Varta 198 - Govardhandas and Mannalal – Two Brothers.....116

Prasang 1 – Govardhandas and Mannalal Receive Grace.....116

Varta 199 - A Brahmin Vaishnava who believed in Omens.....118

Prasang 1 – The Brahmin Who Relied on Omens..... 118

Varta 200 - A woman whose son robbed

travelers..... 122

Prasang 1 – The Mother and Son Take Shelter of Shri Gusainji..... 122

Varta 201 - Uttamdas Kshatriya, a Resident of Gujarat..... 124

Prasang 1 – Uttamdas Offers the Finest Cloth to Shri Nathji..... 124

Varta 202 - The Merchant's Son, the Wazir's Daughter, and the Bania's Son.....126

Prasang 1 – Receiving the Divine Name from Shri Gusainji.....126

Prasang 2 – Pure Affection Between the Merchant's Son and the Wazir's Daughter 126

Varta 203 - The Son of the Sevi Brahmin of Kashi..... 132

Prasang 1 – The Silent Child Who Remembered His Previous Birth.....132

Varta 204 - A poor, possessionless Vaishnav merchant from Gujarat.....136

Prasang 1 – The Destitute Vaishnav Who Gave Away the Merit of His Braj Pilgrimage..

136

Varta 205 - A Kunbi Patel.....
140

Prasang 1 – The Kunbi Patel Brings His Neighbor to the Path.....140

Varta 206 - Ananddas Sanchora Brahmin of Gujarat.....146

Prasang 1 – Ananddas Receives Initiation.....146

Varta 207 - Gokul Bhatt and Govind Bhatt, of Ujjain..... 148

Varta 208 - Champabhai Kshatriya..... 149

Prasang 1 – Champabhai Offers Everything to Shri Gusainji.....149

Prasang 2 – The Journey to Dwarka and Birbal's Inquiry.....149

Varta 209 - Kisoribai..... 151

Prasang 1 – Shri Yamunaji Personally Serves Kisoribai..... 151

Prasang 2 – Shri Navneetpriyaji Refuses the Offering..... 153

Prasang 3 – Kisoribai's Divine Vision.....154

Prasang 4 – Kisoribai's Loving Sentiment.....155

Prasang 5 – The Vision of the Rasa Lila..... 155

Varta 210 - Two Kunbi Patel Brothers..... 158

Prasang 1 – The Two Brothers Take Refuge in Shri Gusainji.....158

Prasang 2 – The Brothers Bring Sandalwood from Malayagiri.....159

Varta 211 - Gulabdas, a Kshatriya from the East.....160

Prasang 1 – Shri Gusainji Never Abandons the Soul He Accepts..... 160

Varta 212 - A Chuhra of Shri Gokul.....1

Prasang 1 – The Chuhra's Loving Seva..... 162

Prasang 2 – The Debate with the Scholars of Kashi.....162

Varta 213 - Dhani and Dhanyani (the husband and wife).....165

Prasang 1 – The Harm of Taking Another Refuge..... 165

Varta 214 - Kshatriya Woman, Dhani-Puni Wari..... 167

Prasang 1 – Shri Thakurji's Loving Play.....167

Varta 215 - Dwarkadas Gorva Kshatriya.....169

Prasang 1 – Absorbed in the Lord's Divine Form..... 169

Varta 216 - Balai Husband and Wife of Gujarat.....171

Prasang 1 – The Balai Couple's Deep Attachment to Shri Gusainji..... 171

Varta 217 - A merchant of Khambhaich.....

Prasang 1 – Testing the Truth of Brahmasambandh..... 178

Varta 218 - A Brahmin of Khambhaich, the One Involving the Five Thousand Rupees... 182

Prasang 1 – The Brahmin Becomes a Sevak..... 182

Varta 219 - A Kshatriya Vaishnava from Whose Water Vessel Chachaji Drank..... 185

Prasang 1 – Receiving Brahmasambandh.....185

Prasang 2 – Chachaji Drinks Water from His Vessel.....185

Prasang 3 – Darshan of Shri Gokul and Shrinathji..... 186

Varta 220 - A Kshatriya Vaishnava Who Lost the Road While Travelling with Chachaji.189

Prasang 1 – The Confidential Lila Should Be Shared Only with the Worthy.....189

Varta 221 - A Kshatriya Woman Who Could Not Repeat the Ashtakshar Mantra.....192

Prasang 1 – She Could Repeat Only Shri Gusainji's Name.....192

Varta 222 - The Son of a Merchant from South Who Performed Manasi Seva..... 193

Prasang 1 – The Merchant's Son Learns Manasi Seva..... 193

Varta 223 - The Daughter of a Merchant Who Revealed Shri Madanmohanji.....197

Prasang 1 – The Loving Devotion That Revealed Shri Madanmohanji.....197

Varta 224 - A Merchant, a Maidservant, and the Merchant's Son..... 206

Prasang 1 – The Merchant's Son Learns the Glory of Serving Vaishnavas..... 206

Varta 225 - A Brahmin Husband and Wife, Whose Wife Was Taken by Shri Nathji in Her

Physical Body.....
210

Prasang 1 – The Brahmin's Wife Is Taken by Shri

Govardhannathji..... 210

Varta 226 - The Daughter of a Sarawagi..... 215

Prasang 1 – The Sarawagi Merchant's Daughter Becomes a Sevakini of Shri Gusainji... 215

Varta 227 - A Vaishnava Brahmin Who Covered Vaishnavas with His Own Clothing.....218

Prasang 1 – The Vaishnava Who Served All Visiting Vaishnavas.....218

Prasang 2 – He Gives All His Clothing to Visiting Vaishnavas.....219

Varta 228 - A Vaishnava Who Offered His Gift Secretly.....221

Prasang 1 – The Secret Offering.....

Varta 229 - Ladbai and Dharbai of Manikpur.....223

Prasang 1 – The Velvet Chariot.....

Prasang 2 – The Nine Lakh Rupee Offering.....224

Varta 230 - A King Who Was Blessed with Four Sons..... 225

Prasang 1 – The King Who Was Blessed with Four Sons..... 225

Varta 231 - Madangopaldas Kayasth..... 227

Prasang 1 – Madangopaldas and the Fever Charm.....227

Varta 232 - Rupmanjari..... 229

Prasang 1 – Rupmanjari's Divine Darshans.....229

Varta 233 - Jada Krishnadas Kshatriya..... 231

Prasang 1 – Jada Krishnadas Receives the Experience of the Divine Lila..... 231

Prasang 2 – His Conversation with Rupa and Sanatan.....233

Prasang 3 – His Devotional Compositions.....233

Prasang 4 – The Lion at the Temple.....233

Prasang 5 – Discussion with Chacha Harivanshji.....234

Varta 234 - Raghavdas, the son of Chaturbhujdas.....235

Prasang 1 – Raghavdas Sings the Dhamar and Enters the Divine Lila.....235

Varta 235 - Kathariya Kshatriya.....

Prasang 1 – The Robber Who Became a Sevak.....240

Varta 236 - Brahmadas, Gaurava Kshatriya.....242

Prasang 1 – The Power of Perfected Manasi Seva.....243

Varta 237 - The Queen Asked for the Reward of Filling the Jhari.....245

Prasang 1 – The Queen Learns the Value of Seva.....245

Varta 238 - Prithvisinghji, the Son of Raja Kalyansinghji..... 247

Prasang 1 – The King Absorbed in Seva.....248

Prasang 2 – His Final Journey..... 248

Varta 239 - Tulsidasji, Saraswat Brahmin.....250

Prasang 1 – Tulsidas Becomes Lalji.....250

Varta 240 - Vrindavandas, the nephew of Chaturbihari..... 252

Prasang 1 – Receiving Shri Gusainji's Grace.....252

Prasang 2 – Realizing the Oneness of Shri Gusainji and Shri Gokulnathji.....253

Varta 241 - Nanddasji, Sanadhya Brahmin..... 254

Prasang 1 – Nanddas Sets Out for Dwarka.....254

Prasang 2 – Darshan of Shri Govardhannathji..... 262

Prasang 3 – The Exchange of Letters with Tulsidas.....264

Prasang 4 – Tulsidas Visits Nanddas at Parasoli..... 266

Prasang 5 – Nanddas's Translation of the Shrimad Bhagavatam.....269

Prasang 6 – Nanddas Meets Akbar's Maidservant..... 270

Varta 242 - Sagundas..... 274

Prasang 1 – Sagundas Takes Refuge in Shri Gusainji.....274

Varta 243 - Dhodhi..... 278

Prasang 1 – Dhodhi Takes Refuge in Shri Gusainji.....278

Prasang 2 – Shri Navneetpriyaji Keeps Time to Dhodhi's Kirtan.....279

Varta 244 - Chhitswami.....

Prasang 1 – Chhitswami's First Darshan of Shri Gusainji..... 280

Prasang 2 – Chhitswami Sings at Birbal's House..... 285

Prasang 3 – Shri Gusainji Sends Chhitswami to Lahore..... 288

Varta 245 - Ras Khan Saiyad Pathan.....29

Prasang 1 – Ras Khan's Worldly Attachment.....291

Prasang 2 – Ras Khan's Heart Turns Toward Shri Nathji.....291

Varta 246 - Yadavendradas Kshatriya..... 295

Prasang 1 – Yadavendradas Receives Initiation and Seva..... 295

Prasang 2 – The Divine Vision of Shri Swaminiji and Shri Govardhannathji.....295

Varta 247 - Govind Swami Sanodhiya Brahmin.....298

Prasang 1 – Govind Swami Meets Shri Gusainji..... 298

Prasang 2 – Govind Swami Becomes Govinddas.....300

Prasang 3 – Govinddas' Reverence for Shri Yamunaji.....300

Prasang 4 – The Explanation of the Venu Geet.....301

Prasang 5 – Shri Nathji Returns for Rajbhog.....302

Prasang 6 – Govinddas Adjusts Shri Nathji's Turban.....303

Prasang 7 – Shri Nathji Throws Pebbles.....304

Prasang 8 – A New Dhamar.....

Prasang 9 – Shri Nathji's Torn Garment.....305

Prasang 10 – Shri Nathji Rode on Govinddas..... 307

Prasang 11 – Govinddas and the Mahaprasad.....308

Prasang 12 – The Bhairav Raga..... 309

Prasang 13 – Correcting a Wandering Ascetic..... 309

Prasang 14 – The

Turban.....

Prasang 15 – Shri Gokulnathji Listening to Govinddas's Kirtan..... 310

Prasang 16 – Govinddas Speaks to Keshorayji.....310

Prasang 17 – Govinddas's Detachment from Family.....311

Varta 248 - Chaturbihari Kshatriya.....

Prasang 1 – Chaturbihari Takes Refuge in Shri Gusainji.....312

Varta 249 - Chaturbhujdas Mishra.....

Prasang 1 – Chaturbhujdas Earns the Emperor's Esteem.....316

Prasang 2 – Chaturbhujdas Meets Shri Gusainji..... 316

Varta 250 - Chaturbhujdas, the son of Kumbhandasji.....318

Prasang 1 – Kumbhandasji's Desire for a Bhagvadiya Son..... 318

Prasang 2 – Chaturbhujdas Goes to Graze Cows with Shrinathji.....322

Prasang 3 – Chaturbhujdas Is Caught During the Butter Theft.....323

Preface

Prasang 4 – Chaturbhujdas Experiences the Divine Lila.....324

Prasang 5 – Shri Acharyaji Mahaprabhu's Birth Festival..... 325

Prasang 6 – The Rasa Lila at Chandra Sarovar.....327

Prasang 7 – Chaturbhujdas Beholds Shri Govardhannathji and Shri Swaminiji.....330

Prasang 8 – Chaturbhujdas Marries by Shri Govardhannathji's Command.....331

Prasang 9 – Chaturbhujdas's Separation When Shrinathji Goes to Mathura.....334

Prasang 10 – Chaturbhujdas Has Darshan of Shri Navneetpriyaji in Shri Gokul.....340

Prasang 11 – Chaturbhujdas's Intense Separation from Shri Gusainji.....346

Varta 251 - Madhavdas Dalal.....

Prasang 1 – Madhavdas's Truthfulness and Firm Refuge in Shri Krishna..... 350

Varta 252 - Ramray Hit Bhagwandas.....

Prasang 1 – Bhagwandas Hears Ramray's Pada about Shri Gusainji.....354

Prasang 2 – Govinddevji Calls Bhagwandas Back.....358

॥ श्री गोवधननाथो वजयते ॥

Auspicious blessings, It is a matter of great joy that the re-publication of the Varta of the Two Hundred and Fifty-Two Vaishnavas is being carried out by the Vaishnav Mitra Mandal Public Trust. For the followers of Pushtimarg, the importance of Vartaji has remained supreme in the form of daily satsang. Every day, in temples and homes, the reading and study of Shiksha Patra, the Varta of the Eighty-Four and the Two Hundred and Fifty-Two Vaishnavas, the Shodash Granth, the original Purush Vallabhakhyan, and other such texts have been continuing. For the past forty years, it had become very rare to obtain copies of the Varta Granth of the Two Hundred and Fifty-Two Vaishnavas along with the sentiments of three births. In the end, it was published under the successful editorship of Pujya Pad Goswami Shri Brajbhushanlalji Maharajshri (Kankroli). Thereafter, taking permission from Maharajshri of Kankroli, its publication was carried out.

“It is manifest that he showed the path and its method,” is what is said about Goswami Shri Gusainji. Shri Thakurji’s traditions of raga, bhog, and shringara were expanded by Shri Gusainji, and his Two Hundred and Fifty-Two Vaishnavas, by his blessings, accepted them and performed seva accordingly, and they also attained the benefit of the direct personal experience of Thakurji. All these experiences of theirs are narrated in these Vartas. Therefore, by the daily satsang of these texts in homes, Vaishnavas come to understand the principles of Pushtimarg through the Vartas themselves, and they do not need to read or understand the theoretical Sanskrit scriptures.

Such a rare text was respectfully purchased by Vaishnavas and established in their homes, and they benefited from it. The books continued to be sold out, yet the longing in the hearts of the Vaishnavas did not end. This is the grace of Shri Thakurji upon them and the blessings of Shri Gusainji. Therefore, this text is being republished. Thus, we wholeheartedly offer blessings to the members of the Vaishnav Mitra Mandal Public Trust and to all the other workers associated with this task. We also offer heartfelt blessings to all the Vaishnav group who collect the text and who perform satsang of the text.

Vijayadashami, Vikram Samvat 2066

॥श्री ह रः ॥

Humble Submission

The Vartas of the eighty-four blessed devotees, who gave concrete form through their noble conduct to the supremely sacred principles of Pushti as established by Jagadguru Shrimat Vallabhacharyaji, and the Vartas of the two hundred and fifty-two blessed Vaishnavas, who were the supremely graced devotees of the most compassionate Shrimat Prabhucharan Shri Gusainji Shri Vitthalnathji, the propagator of the path established by his father and a noble thinker, have proved to be most useful for the daily satsang assemblies of the Pushti creation. Through these Vartas, along with the Pushtimargiya system of seva, a detailed explanation of extremely profound secrets and doctrinal sentiments is also easily obtained by the Vaishnav community. For the past approximately forty years, it had not been easy to obtain the Varta of the two hundred and fifty-two Vaishnavas, containing the sentiments of three births, in Braj language and Nagari script. Therefore, after obtaining the permission of the Third Peethadhish Pujya Pad Goswami Shri 108 Shri Brajeshkumarji Maharajshri of Baroda, the Trust has undertaken the work of its publication. By publishing this, the Trust is experiencing joy and satisfaction. The main objective of the Trust is to promote Pushtimarg within the Vaishnav community, to promote seva, and to strengthen the spirit of organization, and for the fulfillment of this very objective, we are continuously striving. The Vaishnav Mitra Mandal Public Trust has presented a new scheme in which a lifetime member, by depositing only Rs. 1501/-, can receive one special text every year as a complimentary offering. Under the vice-presidentship of Pujya Pad Dwitiya Peethadhish Shri 108 Shri Kalyanrayji Maharajshri, the Trust is receiving complete guidance along with your blessings. In the same way, along with the great grace of Pujya Pad Goswami 108 Shri Gokulotsavji Maharajshri and Pujya Pad Goswami 108 Shri Devkinandanji Maharajshri, the Trust also continually receives your proper guidance regarding the publication of texts. In giving concrete form to this Varta text and carrying out the important work of editing it, I cannot forget the name of Shri Ghanshyamdasji Mukhiya, who has fulfilled his responsibility in the form of seva by systematically editing many texts of the Trust. The credit for skillfully carrying out the printing work goes to the manager of Apsara Fine Art Printers, Shri Muraleedhar Maheshwari, who cooperated in promptly printing all three volumes of the Varta. I am also grateful to all the trustees and other associates who have directly or indirectly contributed to this

work.

Indore, Vijaya Dashami, Vikram Samvat 2066

Shri Vallabh Charananuragi Sevak of sevaks - Balakishan Gabbad
Respectfully, Jai Shri Krishna

Secretary, Vaishnav Mitra Mandal Public Trust

|| वजयते श्रीमद् वठ्ठलेश प्रभुः ||

Blessings of Pujya Pad Dwitiya Peethadhish Goswami Shri 108 Shri Kalyanrayji

Maharajshri

Dwitiya Peethadhishwar Goswami Shri Kalyanrayji Maharajshri

Shrivitthalnathji Temple, Shrinathdwara (Rajasthan) Pin – 313301

Shri Giridhar Nikunj, Shri Govardhannathji Temple

1, South Yashwantganj, Indore (M.P.) Pin – 452002

Date: 17/2/1999

From the city of Indore, upon observing the auspicious commencement of the renewed fresh printing of the Vaishnav Vartas, I am experiencing joy along with satisfaction. Through the Vaishnav Mitra Mandal and the International Pushtimargiya Vaishnav Parishad, Indore branch, it was resolved that the unavailable Bhav Prakash (Revealing the Sentiment) along with the 252 Vaishnav Vartas should be published. Therefore, a proposal was soon passed, and now through the sincere efforts of the institution and its branch, the second volume out of the three volumes of the Vartas is in your hands.

In our Pushti Bhakti path, since Naam Seva has special importance, and according to the saying, “Our Braj speech itself is the Veda,” Braj Bhasha has already been recognized as the Purushottam language. Therefore, this literature is sufficient for deeply understanding our own dharma, philosophy, and culture, which are imbued with devotion to Shri Hari, Guru, and Vaishnavas. Hence, along with Naam Seva, Vallabhiya Vaishnavas should collect the present Varta text and, obtaining its rare benefit, make proper use of their time.

With these शुभ wishes,

Goswami Kalyanray

Dwitiya Grih Peeth

Nathdwara–Indore

॥श्री ह रः ॥

Vājapeyayājī Agnichit Somayājī Dīkṣit J.P. Blessings of Pujya Pad Goswami Shri 108 Shri

Gokulotsavji Maharajshri

In truth, to properly grasp a vast subject, an introduction is essential. Accordingly, upon thoroughly reviewing the entire literature of the Varta tradition, the principal subject established is how immeasurably important the divine forms of Hari, Guru (Acharya), and Vaishnav are in the Pushti Bhakti path—like an ocean contained within a single drop. The grace of the Lord and the grace of the scriptures are easily attained through the grace of the Guru and the satsang of Bhagavadiya Vaishnavas. Just as a mountain cave is the gateway to a secluded grove (nikunj), in the same way, according to the principle "ukṣipta hastaḥ puruṣo bhaktān ākārayatyut," Shri Govardhannathji—Shrinathji—stands as the gateway for performing the eternal divine pastimes of the nikunj. Standing at the entrance of the mountain cave, He raises His beautiful hand and calls the devotees. The cave of Shri Girirajji is the gateway to the nikunj, and there, as the gateway, stands Shrinathji. It is extremely necessary to understand the meaning of the word "gateway" here. Just as in the body, the mouth is the principal gateway and is foremost, so too the main entrance of a house is primary. Therefore, on auspicious occasions, festoons are tied at the main entrance, the threshold is worshipped and decorated, and rangoli is made there. This is well known. Similarly, in the divine play of the nikunj gateway, in the giving of the nectar of the lips, the mouth is the principal gateway. According to the principle "kṛṣṇādharāmṛtāsvāda-siddhir atra na saṁśayaḥ," there is no doubt that the tasting of Krishna's lip-nectar is accomplished here. Thus, the mouth is the main gateway for drinking that nectar. In the same way, Shri Vallabhacharya Mahaprabhu is the gateway in the form of the dharmi-svarupa. Shri Mahaprabhuji, as the dharmi-svarupa, is the Guru-gateway. "Mukhaṁ hi paramānanda-rūpaṁ, mukhaṁ hi bhaktyātmakaṁ, mukhasya bhaktirūpatvāt mukha eva rasaḥ." (Subodhini – Shri Vallabhacharya Mahaprabhu) "Dharme hi gurur mūlaṁ sa ca Bhagavān tan-mukhatvāt." – Subodhini. "Laukika-gurv-apekṣayā Bhagavan-mukhasya atyanta-gurutvāt nitarāṁ guruḥ." – Subodhini, Shri Vallabhacharya Mahaprabhu. The meaning here is that not an ordinary worldly teacher, but the Vallabhkul in the form of Bhagavan's lotus-mouth, who grants divine initiation, is truly Guru. The mouth of Bhagavan is itself completely Guru—that is, the dharmi form, the Guru-gateway. "Bhavitā bhāva-sambandhas tataḥ puṣṭi

phaliṣyati." Without the gateway, for souls, that sambandha (Brahma-sambandha) is difficult to attain. – Siddhanta Rahasya Vivriti, Shri Harirayji Mahaprabhu. Through bhava-sambandha, Pushti bears fruit. That relationship (Brahma-sambandha) for souls is not possible without the Guru-gateway. Shri Mahaprabhuji, in the form of the lotus-mouth—"Agniṁ yaś cakra āsyaṁ" (Atharva 10-7-32); "Agniḥ vāg bhūtvā mukham āviśat" (Aitareya Upanishad 1-2-1). The Acharya is Bhagavat-svarupa and is the incarnation of the fire of Bhagavan's mouth. Through para, pashyanti, madhyama, and vaikhari speech, Bhagavan expresses Himself through His Acharya-charan. "Vāṇyā yadā tadā svāsyaṁ prādurbhūtaṁ cakāra hi." The cause (gateway) of all expression is Shri Vallabhacharya Mahaprabhu. "Sa vai vācam eva prathamām atyavahat" – Udgitha Brahmana. "Bhagavato mukham agniḥ" – Shruti. From such principles as "Ācāryaṁ māṁ vijānīyāt," it is established that the Acharya is Bhagavat-svarupa—"Vaishvānaro Vallabhākhyah"—the Vaishvanara fire. Therefore, to reveal His own will, the Lord Himself manifested as Acharya Shri Vallabhacharyaji upon this earth for the upliftment of divine souls, in the form of His principal mouth-gateway, according to the principle: "Ānandaḥ paramānandaḥ Shri Krishṇāsyaṁ kṛpānidhiḥ." In this Pushti Bhakti Vallabh Sampradaya, service of the lotus-mouth is considered primary. Therefore, through the grace of the Guru, one attains the supreme fruit of Acharya-Guru seva and Bhagavat-seva. The fortune of experiencing the divine forms described in the 252 and 84 Vaishnavas, as well as in the present Pushti creation, is seen as the fruit of Guru's grace. As stated by Shri Gokulnathji: sometimes Bhagavan communicates through a sevak, sometimes through dreams. But here, without any such intermediary, He directly instructed the Acharya—spoken directly by Bhagavan Himself. To understand Bhagavan's words, His speech, His heart—is beyond the capacity of the soul. Shri Mad Acharyacharan is the knower of Krishna's heart. Thus, even though Shri Damodardasji heard Bhagavan's words—"Damla, you heard something"—he heard, but did not understand. Sometimes Bhagavan communicates through His sevaks, sometimes through dreams, but this is beyond human intellect. Therefore, the Acharya-svarupa manifested Himself and established the principle of Acharya-Guru as sevya-sevak under "Shri Krishna-jnanado Guruh," and according to "Paramatmanam Paramananda Vigraham." Manifesting in forms of bliss alone—hands, feet, mouth, belly, and so forth—Bhagavan instructed Acharyashri that whichever soul you establish in Brahma-sambandha with Me, I will accept that soul. Thus, through the Guru-gateway in the dharmi form—Acharyacharan Shri Gopinathji, Shri Gusainji Shri Vitthaleshwar Prabhucharan—through the Gadya-mantra Brahma-sambandha initiation, the accepted souls attained

such indescribable divine fortune. Some Vaishnavas received svarupa-seva; some received service of prasadi garments; some received service of handwritten manuscripts; and some were granted the service of His own lotus-feet, thereby attaining complete restraint of the mind. They were granted the divine bliss of Nandalaya's lila. One Patel Vaishnav attained restraint of mind simply through service of the cows of Shri Govardhandharan. In this way, Acharyacharan revealed the power to do, not to do, and to do otherwise. This fortune and eligibility for seva is obtained through Brahma-sambandha. To gain eligibility for Bhagavat-seva and to remove obstacles accumulated over many births, Gadya-mantra Brahma-sambandha initiation is essential. Now we mention the doctrinal proofs of the ancient commentators of Siddhanta Rahasya: "Brahma-sambandha means offering oneself to Bhagavan through the Acharya of one's own path." – Goswami Shri Kalyanraycharan. "Brahma-sambandha means establishing direct relation with Purushottam through surrender before the Acharya of our path." – Goswami Shri Vrajotsavcharan. "Brahma-sambandha means offering to Bhagavan through the Acharya of this path." – Goswami Shri Gokulotsavcharan. "The seed-state (bijabhava) is the acceptance by Bhagavan after offering through the Acharya of the pure Pushti path, by the grace of the Acharya." – Goswami Shri Gokulnathcharan Shri Vallabh (Commentary on Siddhanta Rahasya). From these doctrinal proofs, according to the principle "svavamśe sthāpitāśeṣa-sva-māhātmya," Shri Vallabhacharya Mahaprabhu established His complete glory in His lineage. According to "bhuvi bhakti-pracāraika-kṛte sānwaya-kṛt pitā," one should receive Pushti Bhakti Gadya-mantra Brahma-sambandha from a Vallabh lineage Acharya. Just as Shri Vallabhacharya Mahaprabhu is the dharmi-svarupa, the mouth-gateway of the Lord, in the same way all Acharyas of the Vallabh lineage are dharma-form Guru-gateways. "Catvāras te kalau bhāvyāḥ sampradāya-pravartakāḥ." According to Padma Purana, Sampradaya initiation is absolutely necessary. By receiving initiation—Brahma-sambandha—the surname of the human soul changes. Just as a maiden's gotra and surname change upon marriage, similarly, when sambandha is established with Bhagavan of Pushti, the soul is no longer merely a soul; it becomes a Bhagavadiya devotee. "Vikrīḍitaṁ vraja-vadhūbhir idaṁ ca Viṣṇuḥ." The Pushti-stha Bhagavan, Vishnu-svarupa, assumes a form for nourishing rasa. Upon Brahma-sambandha with that rasa-svarupa Vishnu, the soul is called Vaishnav. Just as a married woman is addressed by her husband's surname, so too the soul's surname changes to Vaishnav. To become a Bhagavadiya Vaishnav itself is a great attainment. All purusharthas are fulfilled. When one is identified not by the individual soul but by the Supreme Soul, one attains eligibility for Bhagavat-seva—"Yo yad

aṁśaḥ sa taṁ bhajet." Therefore, one should receive initiation from a Vallabh lineage Acharya for Brahma-sambandha. It is necessary to clarify: some say, "We have made a guru." But a Guru is not made; in Acharya-parampara, Guru exists inherently. A worldly guru gives instruction; an Acharya of the lineage grants initiation and instruction. Every Acharya is Guru, but not every Guru is Acharya. Thus, according to Padma Purana's principle, one must receive initiation from the Acharya lineage of the eternal Sampradaya. Without initiation, merely reciting mantra is only sequence, not mantra. In mantra initiation resides the radiance of Acharya-parampara and the power of the mantra-giving Acharya-Guru. Self-recitation produces ego—"Svataḥ karaṇe ahaṁkāro bhavati" (Subodhini 10-4-33). "Svataḥ karaṇe sarvatra doṣaḥ" (Subodhini 10-4-62). When Krishnadas Meghan was questioned by his guru for taking another guru, he replied that he had not taken an ordinary guru but Acharya-Guru according to "Ācāryaṁ māṁ vijānīyāt." Thus, Guru gives instruction; Acharya grants both spiritual initiation and instruction. "Sarva-lakṣaṇa-sampannaḥ Shri Krishna-jnanado Guruh." Just as "Anugrahāya bhaktānāṁ mānuṣīṁ deham āsthitaḥ, bhajate tādṛśīṁ krīḍā yā śrutvā tat-paro bhavet"—Bhagavan assumed human form to bestow grace. He was not human but assumed an aprakrit body —"Babhūva prākṛtaḥ śiśuḥ"—only appearing natural in form. In Trividhi Namavali: "Narākṛtaye namaḥ"—"Naravat ākṛtir yasya." It is a worldly example, but by the word Krishna is indicated eternal bliss-form, not worldly. Thus, the doctrine of Sakar Brahmavada is established. "Tadaiva sāmṛta-jalā Yamunā nirviṣā bhavat, anugrahāt Bhagavataḥ krīḍā mānuṣa-rūpiṇaḥ" (Mahapurana 10-13-67). "Yad vaṁśaṁ naraḥ śrutvā sarva-pāpaiḥ pramucyate, yatrāvatīrṇa Viṣṇv-ākhyam para-brahma narākṛtiḥ" (Vishnu Purana). From all these doctrinal proofs, it is confirmed that the Lord assumed human form to make souls His own. When Bhagavan assumed the Varaha incarnation to uplift the earth, He placed the earth upon His tusk. The earth then asked for the boon of tasting the nectar of His lips in human form. The Lord granted that this desire would be fulfilled in the Rama incarnation, and in Ramavatara He accepted the earth as Sita and fulfilled her wish. This is the Lord's contradictory attribute—that He who is Lord of the entire universe is nurtured in Yashoda's lap. Thus, in Pushti Bhakti path, the obstructing knowledge of divine majesty—that He is controlled by yogis or jnanis—is not accepted. Rather, the Lord is a child; keeping Him pleased is our dharma. He is not made pleased once; He is kept pleased continuously. This is the specialty of Pushti Marg. Thus, with beloved-bhava and child-bhava, the Lord is lovingly pampered. "Dharmotkarṣeṇa ca māhātmyaṁ dvi-vidham." (10-43-3) "Māhātmya-jñāna-pūrvastu" – Narada Pancharatra. "Hari

sarvātmanā sevyo jñātvā māhātmyam ādarāt." Like the gopis, having simple, natural affection and self-identity toward Bhagavan is the Pushti Marg practitioner's understanding of divine greatness. Even when He killed demons and lifted Giriraj, the gopis did not develop the feeling of Him as the Supreme Lord in their hearts (Subodhini 3-9-31). "Māhātmyāt devatāyā eka ātmā bahudhā stūyate." (Nirukta) "Sarvatra alaukikeṣu padārtheṣu māhātmya-śravaṇān rucir utpadyate." (Subodhini 1-2-25) By hearing of the greatness of all divine objects, taste arises. "Niranjan anjan diye so Nand ke angan mai." Says Nanddas: He whose maya the whole world values, that very One values only His own reflection. The Lord who is nourished in Yashoda's lap, having assumed a human-like form, He who is the Lord of the entire universe, cannot even see Himself. Shri Yashodaji, Shri Swaminiji, and the Vraj devotees show Him a mirror. Then, seeing His own lotus-face, the Lord becomes delighted and pleased. To make the All-powerful appear powerless—this is the great fortune of the Pushti souls. "Tripur bhūmi nāpī tab na ālas bhayo, aur ab jo kaṭhin bhayo dohari ulanghanā. Hari ko vimal jas gāvat gopāṅganā." Which great merit do these Vraj residents possess? says Brahma and Shesh. For whose sake Shri Hari manifested in human form. He who is the radiant abode of the universe, the Guru of the world, the Father of the world, the Lord of the world—rarely attained by yoga, yajna, tapas, and vows—is the Lord of Gokul's homes. He within whose belly are the three worlds, water, land, and the five elements—He swings as a child in the cradle in Yashoda's house. He whose name the serpent-king chants day and night yet cannot reach the end; He whom the four Vedas utter and Brahma contemplates—He has descended into Nanda's home and plays in Yashoda's courtyard. That same charming Beloved is Shri Radharaman. "Dharma hi te pāyo yah dhan." Even Dhanurdhar Parth Arjuna told the Lord that he did not wish to see the cosmic form again. That extraordinary vast form neither pleased his heart nor delighted his mind. He desired only that simple, gentle human form which embraces all. "Dṛṣṭvedam mānuṣaṁ rūpaṁ tava saumyaṁ Janārdana, idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ." Thus, to accept the form of the Supreme naturally and simply is the mark of a pure heart. "Atyanta śuddha cittasya yuktiḥ nāpekṣyate kvachit." (Bhagavatartha Nibandh 3-48) "Janma karma ca me divyam." According to the Gita Upanishad, just as the Lord's birth and actions are divine, so too His human form is divine. Similarly, the Lord commands: "Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit, na buddhyāsūyeta sarva-deva-mayo guruḥ." The Lord declares: I Myself am the Acharya-svarupa. One should not consider Me an ordinary human nor bear jealousy toward My Acharya form. The Acharya is the embodiment of all deities and is Guru. "Yo'ntar bahiḥ tanu-bhṛtām

aśubhaṁ vidhunvan ācārya-caitya-vapuṣā sva-gatiṁ vyanakti." By assuming the Acharya form, I wash away the sins of all embodied beings and reveal My own abode. Therefore, Shri Vitthaleshwar Prabhucharan states in Vallabhashtak: "Bhūmau yaḥ san-manuṣyākṛti karuṇas taṁ prapadye hutāśam."

"Prākṛtānukṛti-vyāja-mohitāsura-mānuṣaḥ." "Sarvo'ṅgīkṛtyaiva Gopīśa Vallabhī-kṛtamā." This body will not again obtain the Vallabh attire of Murari. As sung: The fruit of the complete tapas performed by Vasudev was manifested as Shri Vallabh. The same Gopal who was in Gokul has now come and dwells in our home. The same who were the Vraj maidens are now the Vedic hymns. There is no doubt—the same Giridharan Shri Vitthal is here. He is the deliverer of the world, the savior of ages—our Shrinathji. Thus, the Acharya is Bhagavat-svarupa. After receiving Brahma-sambandha from him, one gains the right to perform Bhagavat-seva. After receiving Brahma-sambandha from a Goswami Acharya of the Vallabh lineage, one gains eligibility to serve Shri Thakurji. When Shri Thakurji resides in a home, that house is no longer merely a house; it becomes the playground of the Lord. Its worldly nature ceases. It becomes Nandalaya. As stated in Kularnava Tantra: Just as a bird nurtures its young with its wings, just as a fish nourishes its offspring merely by sight, just as a tortoise sustains by meditation—so are the types of initiation: touch-initiation, sight-initiation, and instruction-initiation. In our Pushti path there are forms such as drishti-pushti and sparsha-pushti. Otherwise, without being nourished by Acharyashri, serving merely an image is only serving the art or effort of a painter. In karma, jnana, and maryada paths there are procedures like prana-pratishtha, invocation, and immersion. But in Pushti Bhakti path there is no prana-pratishtha; there is establishment of the complete Purushottam. One should serve after being nourished by Acharya Guru and according to his command. "Sevā kṛtir guror ājñā." Seva should be done according to Guru's command and the path's tradition. Service need not be only svarupa-seva or image-seva. Even service of garments, or cloth imprinted with the lotus-feet, or even a sock, can grant realization of the Lord and fulfill the soul. This is the glory of Acharya's grace. Acharyacharan gave handwritten mantra to Narayandas Kayastha, instructing him to offer bhog and take mahaprasad. To Mukunddasji he gave written Brahma-sambandha Gadya-mantra and ordered him to offer bhog. To Ramdas Sanchora he gave padukaji upon his head. To Ananyandas Vishvambhardas he gave garment-seva of Shri Navneetpriyaji. To Kishoribai he gave a pouch of sand from Shri Yamunaji for seva with bhog. To Ramanand Pandit he gave Shrimad Bhagavat, seeing him unqualified for direct seva. To Jivandas Kshatriya he gave garments of

Shri Navneetpriyaji. To Bhagwandas Saraswat he established seva at his home. To Bhagwandas Sanchora he gave written Gadya-mantra Ashtakshar for seva. To Krishnadas and his wife of Bad Chodaila village he gave garments of Navneetpriyaji. To Gopaldas Kshatriya of Naroda he gave written Panchakshar for seva. To Badarayandas Pushkarna he gave Navneetpriyaji garments. To a Kshatrani of Mahavan he gave kumkum-imprinted lotus-feet. There are many such examples in Varta literature. These great souls did not merely have vision of Shri Thakurji but enjoyed nearness and all bliss. They saw no difference between Shrinathji and their home Thakurji. Once Krishnabhatt celebrated Vasant Panchami at home; there Shrinathji played Holi. Ramdas Bhitariya saw Shrinathji colored in gulal and abir. Shrinathji is under the control of devotees. Jamunadas spent one lakh rupees to prevent a flower meant for Thakurji from going to a Turk. He offered it to his home Thakurji; at that moment Shrinathji's head bent. When Shri Gusainji asked why, Shrinathji said: Your sevak offered that flower through your lineage; the weight of his loving feeling bowed My head. Thus, here too the complete Purushottam resides in both Guru and Lord forms. A Kunbi Patel Vaishnav from Gujarat once traveled to Vraj with others. Falling ill and abandoned, he burned in separation from Shrinathji and Shri Gusainji. Shrinathji could not bear it and ordered Shri Gusainji to call him quickly. Upon receiving darshan, the Vaishnav fainted. Shrinathji commanded that those who abandoned him should not be granted darshan. Upon plea, He said: If one knowingly offends a Vaishnav, I will not accept him. There is a difference between sambandha and acceptance. Similarly, many examples show that seva must be done according to Guru's command. Shri Thakurji is our very treasure. Why impose rigid rules that steal away bhava? To a Kshatrani of Mahavan four svarupas came from Shri Yamunaji. Acharyacharan distributed them, saying: These are My all; I give My all to you. Through seva all attainments arise. Devotees need neither pilgrimage nor dry knowledge that turns them away from the Lord. "Tīrtha-dāv api yā muktiḥ kadācit kasya cit bhavet; Krishna-prasāda-yuktasya nānyasya iti viniścayaḥ." (Shastrartha Prakaran) When Bhagirath requested Ganga to descend, she feared becoming filled with sins washed by people. He replied that saintly Vaishnavas would purify her waters, for Hari resides in them. Yudhishthir told Vidur: "Bhavavidha bhagavatās tīrthī-bhūtāḥ svayaṁ prabho; tīrthī-kurvanti tīrthāni svānta-sthena gadā-bhṛtā." Devotees themselves sanctify holy places. Similarly, Rukmini, daughter of Seth Purushottamdas, observed Kartik by daily seva, not ritual bath. Bhagavat-seva itself is the highest vow. If a vow obstructs seva, it is no vow. "Bhagavad-rūpa-sevārthaṁ tat-sṛṣṭiḥ." Ekadashi and other vows are beneficial only if they support seva. Otherwise, they are mere

show. “Yasmin pāt-bhayaṁ nāsti mokṣaḥ sarvato yathā.” This Pushti path is supreme; there is no fear of downfall. We do not need scholarship; we need understanding of Shri Thakurji’s happiness and seva. When Rukmini passed away, Shri Gusainji said: Do not say she attained Ganga; say Ganga attained her. Holy places are sanctified by Vaishnavas. “Ahaṁ bhakta-parādhīno hy asvatantra iva dvija.” The Lord is dependent upon devotees. He has no independent emotion; the devotees’ emotion becomes His nature. Thus, in Pushti Marg, manoraths are for the Lord’s pleasure, not display. These 84 and 252 Vaishnav Vartas are not mere stories but living conduct. They are daily diaries of souls who offered everything at the Lord’s lotus-feet. True renunciation is attachment to the Lord. The mind cannot remain empty; make the Lord its subject. Then all actions become Bhagavat-related. “Indriyāṇāṁ manaś cāsmi.” “Indriyaireva Bhagavat-sevā bhavati.” (Subodhini 10-38-2) The mind is not bad; it is the path to liberation. Therefore Acharyashri says not “manas tat-pravaṇaṁ sevā,” but “cetas tat-pravaṇaṁ sevā.”

“Tyāgo’pi manasaiva hi.” True renunciation is of the mind. “Vṛthā tyāgāpekṣayā Bhagavati samarpanam uttamam.” (Subodhini 3-29-33) Instead of empty renunciation, self-offering at the Lord’s lotus-feet is superior. For the welfare of senses corrupted by worldly influence, engage all in Krishna’s service. “Yo vai bhūmā tat sukham.” True happiness lies in the Infinite. When the senses engage in Bhagavat-seva and remembrance, natural detachment from the world arises effortlessly. Sharanam Hariḥ. Just as for those who have entered into Brahman-bliss the experience of happiness is only through the self, because the aggregate dissolves, but for devotees especially, through all the senses, through the inner faculties, and through the self itself—due to Brahman-bhava—the home itself becomes exalted. (Shastrartha Prakaran 51) Those who are Brahma-jnanis experience only through the self, but devotees experience the bliss of bhajan not only through the self, but through all the senses and the inner being, while remaining at home through the seva of Shri Thakurji. “Brahmanandat samuddhritya bhajanananda yojane.” (Karika – Subodhini) Therefore, bhajanananda is superior to brahmananda. For this reason, establish Shri Thakurji in your home after being nourished by Acharya Shri Gurucharan, and make time itself filled with seva. The bridge of seva is affection (sneh). When time becomes filled with seva, seva can happen always. Loving seva becomes possible through knowledge of the Lord’s true form. “Sneho mahātmyam ca militam bhaktir bhavati.” (Subodhini 3-9-31) Seva is not confined within the limits of time; it is contained within the limits of affection. Affection is the final boundary of seva. Though limited, it is boundless. Limitation itself becomes

unlimited. Only through affection does the Sevya receive satisfaction. “Dashavidha-lila vinodi ca nana-srishti pravartakah, aneka-srishti-karta ca sarva-dosha vivarjitah.” (Purushottam Sahasranam) The Lord’s tenfold divine play continues constantly. For the Pushti devotee, according to one’s own nature, “nijanam icchatah karishyati”—the Lord acts according to the wish of His own people. By the desire of His beloved ones, the lila is accomplished. Pushti-srishti has manifested from the Lord’s own divine body. “Pushtim kayena nishchayah.” (Pushti Pravaha Maryada Bhed) “Pushtivamsha praneta ca pushti-marga pravartakaya namah.” (Trividha Namavali) “Anyeva kachit sa srishtir vidhatri-vyatirekini.” According to Brihad Varaha Purana, this creation was not created by Brahma, but manifested from the divine body of the complete Purushottam. “Sarva-lila pushti-madhye pravishanti iti me matih; atas srishtis tu nikhila krishnarthe iti vinishchayah.” (Bhagavatartha Prakaran Nibandh 6.98–99) All lilas are included within Pushti-lila. Just as the Lord created the world, He separately created the path of devotion for His own purpose. (Shastrartha Prakaran Nibandh) The Acharyacharan is the teacher of this separate path of refuge. Accordingly, this is the distinct refuge path. Its accomplishment comes through ashraya (taking refuge). The path becomes easy. Just as we never forget ourselves and always remain aware of our own identity, in the same way we should not forget the Lord. Thus ashraya is accomplished. Some say that though they attend satsang and study, they forget. We ask: do you remember what you ate two months ago? Or four days ago? Yet even if you do not remember, that food nourishes the body. Similarly, the mind must become inclined toward satsang. Mind and intellect should be constantly engaged in the Lord. “Tasmāt sarveṣu kāleṣu mām anusmara yudhya ca.” “Mayy arpita mano buddhir mām evaishyasy asamshayah.” Therefore, mind and intellect should be constantly offered. There must always be refuge-feeling toward the Lord. This is easily accomplished through the Ashtakshar refuge mantra. “Sarvashrayato bhavet.” “Shri Krishnah sharanam mama.” From this arises freedom from anxiety, both worldly and otherworldly. (Shri Prabhucharan Vijnapti) “Asmakam sadhanam sadhyam Shri Krishnah sharanam mama.” (Shri Hariray Mahaprabhu) “Tasmat sarvatmana nityam Shri Krishnah sharanam mama.” (Navaratnam) What need is there of many mantras with perishable fruits and difficult rituals? This single Ashtakshar mantra grants the fruit of all mantras and is free from defects. Thus this Ashtakshar mantra is supreme. It fulfills both worldly and spiritual purposes. Our means and our goal are Shri Krishna Shri Thakurji. Therefore, take refuge in Shri Krishna through mind, speech, and all senses. Then the mind becomes divine, and seva flows naturally with affection. Otherwise, without understanding the

true forms of Shri Thakurji, Guru, and Vaishnav, waves of doubt and confusion will arise in the mind. The mind becomes outward-turned. Trust falls away, devotion breaks, and one becomes not a bhakta but a beggar. Devotees come for darshan, but beggars come in greater numbers. One who performs darshan or seva for worldly desires is not a devotee but a beggar—separated from Bhagavan. Those who leave Shri Krishna to worship other deities for worldly gain act according to their level. Some make their heart a Shiv-alaya; some make it a worldly pleasure-house. Only those graced by the Lord make their heart Nandalaya. A devotee's heart is Nandalaya; two cannot reside there. "Udho, man na bhaye das bees; ek huto so gayo Shyam sang, ko aradhe Is." If one approaches the Lord with worldly desires, sorrow results. "Lokarthi cet bhajet Krishnam klishto bhavati sarvatha." One who worships for worldly gain attains only suffering. Those who do not accept Bhagavan as all-knowing and indwelling make petitions as though He were a sevak. This is a great offense. The Lord must never be seen as worldly. "Laukika-prabhavat Krishno na drishtavyah kadachana." (Antahkaran Prabodh) "Anyatha bhavam apannah tasmat sthanac ca nashyati." (Siddhanta Muktavali) Shri Krishna is not worldly. Though in human form, He is divine. Wrong perception leads to downfall. "Atah sevyah sa eva Gopishah vidhashyaty akhilam hi nah." (Shiksha Shlok) Through serving Gopijanavallabh, all is attained. He alone is our Kuladev. "Gokul ko kul devata pyaro Giridhar Lal." Therefore, for a Pushti devotee, worship of other deities —even by family tradition before Brahma-sambandha—is obstructive and sorrowful. "Itera-bhajanam na karyam paramparya-gatam api." (Subodhini Tippani 10.19.1) Even if hereditary, worship of others should not be done. In affection, how can a second reside? Tulsi kanthi is our sacred marital sign; tilak is our mark of fortune. We honor all, but as our Supreme Master we know only Shri Govardhandharan, the complete Purushottam, son of Nanda. In karma there is tarpan; in jnana there is arpan; in bhakti there is self-surrender. The devotee has only one subject—Bhagavan. Thus his interest is divine, not worldly. "Alaukika-bhogo phalanam madhye prathame pravishati." (Sevaphal Granth) Even accepting alaukik prasad as self-interest becomes supreme interest for the exclusive devotee. Therefore, never apply worldly intellect to the Lord. Ask nothing from Him. "Na laukike matih karya bhagavad-bhava-badhika; laukikam vaidikam capi svayam sadhayita prabhuh." (Shiksha Patra) Serve lifelong, not for fruit, not for enjoyment, not for fame—but for the satisfaction of the Lord. "Durlabham manusham janma." Human birth is rare. Only humans can perform seva—adorn Him, awaken Him, feed Him. Through Acharyashri's grace we have received this treasure. "Bhagavantam prapya svayam na kinchit prarthaniyam."

(Subodhini 10.45.11) “Bhagavan eva hi phalam.” (Pushti Pravaha Maryada) Shri Thakurji Himself is the fruit. Through Purushottam-bhava and Guru-bhava He resides in the home. “Prabhutvena sevito Bhagavan gurutvenapi sevita; tirtha-shabdena gurur eva ucyate.” (Subodhini 3.4.20) He protects like a husband. Just as a devoted wife cannot serve elsewhere, so too our full right of loving seva belongs to the home Thakurji. “Ghar ke Thakur ke sut jayo, Nanddas tahan sab sukh payo.” Shrinathji left temple-lila to perform Nandalaya-lila in Shri Gusainji’s home. The main Patotsav of Shrinathji is on Phalgun Krishna Saptami. Tripurdas Kayastha yearly sent quilted garments to Shrinathji. Once impoverished, he sent only simple cloth. On Dev-Prabodhini Ekadashi, Shrinathji felt cold despite golden coverings—until Tripurdas’s humble cloth was quilted and offered. At once the cold vanished. Hearing this, Tripurdas wept in devotion. Thus the Lord of Golok became Gokulnath through the love of devotees. Just as butter is churned essence of milk, so the rasa of devotees is condensed in Shri Thakurji, and His rasa in them. Therefore, in Chhappan Bhog, butter comes first—fulfilling the sentiments of all Vraj devotees. This is the uniqueness of Pushti Marg—it makes even complete rasa more complete. Bhakti-rasa alone becomes Maharasa. Without seva-rasa this Maharasa cannot be tasted. Through the refuge-mantra the Lord is given into the hands of devotees. Once, Shri Damodardasji Harasani even gestured to Shrinathji to remain quiet so as not to awaken Mahaprabhuji. Such is the strength of bhakti. Thus this is not merely Ishvar-marg but Bhakti-marg—the path of devotees. In sadhana-dasha, the soul is offered into the Lord’s hands; in phala-dasha, through Brahma-sambandha, Shri Thakurji is entrusted into the devotee’s hands. Mahaprabhuji has given not mere charity, but the gift that cannot be given—the Lord Himself. King Bali gave Bali-dan—offering even himself. When ego remains, surrender is incomplete. Only when “I” is surrendered does true “Dasoham” arise. Similarly, Mahaprabhuji has given the supreme gift—Shri Thakurji Himself. Vaishnavs are naturally simple. Their company purifies like clouds turning salty water sweet. The glory of Vaishnavs is declared in Purana. The Lord says He is dependent upon devotees. “Na hi kalyanakrit kashcit durgatim tata gacchati.” (Gita) Even slight dharma protects from great fear. “Apy cet suduracaro bhajate mam ananya-bhak, sadhur eva sa mantavyah.” (Gita) Thus remain in Hari’s abode with His devotees and constantly remember self-offering. Repetition is not dullness; like daily life, each repetition brings new experience. “Sevya-santosh-janika kriya seva.” Only seva satisfies the Lord—not mere praise. “Svadharma-karma-vimukha Krishna Krishna iti raginaḥ te haridveshino jneyah.” (Vishnu Purana) Thus seva is the Vaishnav’s true dharma. Pushti Marg nourishes the soul directly—like soul-

feeding. Therefore, adopt the divine principles of Pushti and make life radiant and blessed. With auspicious blessings, I conclude.

Acharya Goswami

Shri Gokulotsavji Maharajshri

Indore

Blessings of Pujya Pad Goswami Shri Devkinandanji Maharajshri

I am extremely pleased to know that Vaishnav Mitra Mandal, Indore has taken upon itself the work of publishing the 252 Vaishnavas' Varta (including the sentiments of three births), which is a very useful and praiseworthy effort for the entire Vaishnav community. This useful book had been in demand for many years, because it was not available in the Hindi language. Now, through this publication, that deficiency will also be fulfilled, and the regular participants of satsang will easily receive all its three volumes.

Braj Bhasha has always had its own independent importance, and through these Vartas, the Vaishnav community will continue to easily gain deeper knowledge of the Pushtimargiya system of seva, devotional sentiments and feelings, and principles in a subtle manner. Along with my good wishes, I offer my blessings.

Vikram Samvat 2048

Shravan Shukla Purnima

Goswami Devkinandan Maharaj

Varta 169 - Kanhabai

Now the sentiment of the account of Shri Gusainji's sevakini Kanhabai, the sister of Govind Swami, who lived in Mahavan, is being described.

Bhav Prakash (Revealing the Sentiment): She is a tamas devotee. She belongs to the group of Kumarikas. In the divine play, her name is "Kanhiyan." She possesses deep vatsalya bhav (motherly affection). She manifested from "Brajvilasini," therefore her form is full of devotional sentiment.

This Kanhabai, the sister of Govind Swami, manifested in the house of a Sanadhya Brahmin in the village of Aantari. When she became nine years old, she was married to a boy of her caste. After that, when she became forty-five years old, her husband died. She had no children. Therefore she came to Braj and lived in Mahavan.

Prasang 1 – Kanhabai's Loving Service to Shri Thakurji

Once Shri Gusainji himself came to Mahavan. At that time Kanhabai had the darshan of Shri Gusainji. Then Kanhabai prayed to Shri Gusainji, "Maharaj! Please give me the Name." Shri Gusainji ordered, "Go and bathe and then come." Then she bathed and returned. Shri Gusainji mercifully bestowed the Name upon her. The next day, in Shri Gokul, before Shri Navneetpriyaji, he performed Brahmasambandh for her. After that Kanhabai prayed to Shri Gusainji, "Maharaj! Please establish seva for me. My heart's desire is to perform seva." Then Shri Gusainji, out of grace, established seva upon Kanhabai's head. The swaroop she served was Shri Navneetpriyaji. Kanhabai served him very properly and with great care.

Shri Thakurji revealed affectionate intimacy toward Kanhabai. Shri Thakurji would speak with Kanhabai and would ask for whatever thing he desired. Every day Shri Gusainji would send sakhadi mahaprasad to Kanhabai's house, and Shri Thakurji would partake of that prasad. Afterwards she would cover the plate and set it aside. Then Shri Thakurji would again ask, "O Kanhabai! I am hungry." Then Kanhabai would place that same plate again before Shri Thakurji. In this way Kanhabai would place the same plate before him five or

seven times. When Shri Thakurji had finished eating, Kanhabai would offer achaman and herself would say, “Lalji! Now play happily. Whenever you become hungry, then ask me.” In this manner Shri Thakurji remained very playful and intimate with Kanhabai.

After some days, a Vaishnav told this matter before Shri Gusainji, “Maharaj! The plate that goes to Kanhabai’s house, she offers that same plate many times to her Shri Navneetpriyaji!” Then one day Shri Gusainji asked Kanhabai, “Kanhabai! Do you offer the same mahaprasad plate again and again to your Shri Thakurji?” Then Kanhabai replied, “Maharaj! A child eats from one plate ten times and runs away eating ten times.” Hearing these words of Kanhabai, Shri Gusainji remained silent. And Shri Gusainji said to the Vaishnavas, “This manner pleases him alone.”

Bhav Prakash (Revealing the Sentiment): By saying this, Shri Gusainji himself indicated that she possessed bal-bhav (the sentiment of motherly affection toward the Lord as a child). Therefore Thakurji, being a child for her, revealed experiences just like a little boy. Whatever she did was pleasing to him.

But seeing this, no one else should imitate it. Shri Thakurji is pleased with her in that very manner. With you, he will be pleased only through proper discipline and maryada. That Kanhabai was such a grace-filled Bhagvadiya of Shri Gusainji.

Prasang 2 – Shri Thakurji Complains to Kanhabai

One day Kanhabai had some work in Mahavan. So she placed her sevya swaroop at the house of Shri Gusainji’s daughter, Shri Devka Betiji, and herself went to Mahavan. Then Devka Betiji put her own Shri Thakurji to rest. But she forgot to put Kanhabai’s Shri Thakurji to rest. So Shri Thakurji remained seated upon the throne. When half the night had passed, Shri Thakurji informed Kanhabai, “You have come here, but I am feeling very cold. And you have not put me to rest. You have kept me seated upon the throne. I am alone upon the throne and I am afraid.” Hearing this, Kanhabai immediately arose and came to Shri Gokul. Then she came to the door of Devka Betiji and called out, “Betiji! Open the door.”

Then Devkaji said, “Kanhabai! Why have you come at such a late hour?” Then Kanhabai said to Devka Betiji, “Maharaj! Bring my Lalji.” Then Devka Betiji said to Kanhabai, “Shri Thakurji has already been put to rest. So how can I give him?” Then Kanhabai said, “Maharaj! My Shri Thakurji is sitting upon the throne. You have not put him to

rest." Then Devka Betiji went into the temple and looked, and Shri Thakurji was indeed sitting upon the throne. Then Devka Betiji gave Shri Thakurji to Kanhabai. Kanhabai brought her Shri Thakurji home. Then Kanhabai took Shri Thakurji into her lap and began saying, "My Lalji must have felt very cold." With much loving persuasion, she held Shri Thakurji tightly against her heart and slept. Then the next day Kanhabai came to Devka Betiji's house and scolded her greatly. Such was Kanhabai, a Bhagvadiya greatly favored by the grace of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that Shri Thakurji should not be left dependent upon anyone else. Seva should be performed personally with one's own hands. If by chance some outside work arises, then one should quickly return after completing it.

Prasang 3 – Kanhabai Learns of Discomfort in Shri

Thakurji's Bed

One day Shri Gokulchandramaaji said to Kanhabai, "I like your cot very much. Therefore I will sleep upon your cot." Then Kanhabai said, "Maharaj! A coarse blanket is spread upon my cot, and it will prick your divine body." Then Shri Gokulchandramaaji said to Kanhabai, "O Kanhabai! Something is pricking me in my bedding." Then in the morning Kanhabai went and said to Shri Gusainji, "Maharaj! There is something in Shri Thakurji's bedding of Shri Gokulchandramaaji. It is pricking Shri Thakurji's divine body."

Then the bedding cover of Shri Gokulchandramaaji was opened. Inside it, a hard seed-pod was found. From that day onward they became careful in arranging Shri Thakurji's bedding. Kanhabai herself would clean the cotton with her own hands and prepare the bedding cover. Such was Kanhabai's intimate relationship. That Kanhabai was such a grace-filled Bhagvadiya of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this it is shown that seva should be performed with great care and attentiveness.

Prasang 4 – Kanhabai Rocks the Cradle of Shri

Navneetpriyaji

Once Kanhabai went to Shri Gusainji's house for the darshan of Shri Navneetpriyaji. At that time Shri Navneetpriyaji was swinging in the cradle. At that very moment Kanhabai went for the darshan of Shri Navneetpriyaji. Then she saw that there was no one near the cradle. Shri Navneetpriyaji was alone, swinging in the cradle. At that time Shri Giridharji himself had gone inside to bring some items. Then Kanhabai held the rope of Shri Navneetpriyaji's cradle and began rocking it. At that very moment an attendant came and saw Kanhabai. Then he went and told Shri Giridharji, "Kanhabai is rocking the cradle of Shri Navneetpriyaji." Hearing this, Shri Giridharji came. Then Kanhabai said to Shri Giridharji, "Please leave someone near the cradle. The child is still very small, therefore he becomes afraid when left alone."

Bhav Prakash (Revealing the Sentiment): By saying this it is shown that Shri Thakurji should never be left completely alone. That Kanhabai was such a grace-filled Bhagvadiya of Shri Gusainji.

Prasang 5 – Kanhabai Discourages the Performance of

Sacrifice

Again, once Shri Gokulnathji said to Shri Giridharji, “Dada! If you permit, then I shall perform a yajna.” But Shri Giridharji did not permit the yajna. Then Shri Gokulnathji returned from there. At that time, seeing Kanhabai before him, Shri Gokulnathji stopped there. Then Kanhabai asked, “Vallabhji! Where had you gone?” Then Shri Gokulnathji said, “I had gone to Dada to ask about performing a yajna, whether I should do it or not. But Dada did not permit the yajna.” Then Kanhabai said to Shri Gokulnathji, “What is gained by performing a yajna?” After that Kanhabai again said, “Vallabhji! You should not perform a yajna.”

Bhav Prakash (Revealing the Sentiment): Why did she say this? Because in yajnas there is violence toward living beings. Many small creatures would die because of it. Therefore she did not approve of it.

Then Shri Gokulnathji abandoned the idea of the yajna. That Kanhabai was such a grace-filled Bhagvadiya of Shri Gusainji.

Prasang 6 – Kanhabai’s Pure Devotional Feeling

At one time Shri Gusainji would daily send a plate of mahaprasad to Kanhabai’s house. Shri Krishnarayji would carry the mahaprasad plate there every day. One day, while walking, a used leaf scrap came beneath his foot. Shri Krishnarayji noticed it properly, but he did not bring any feeling of impurity into his mind. However, Shri Krishnarayji thought within himself, “Kanhabai does not observe any rules of ritual purity or conduct.” Thinking this in his mind, he placed the plate at Kanhabai’s house and returned. Then Kanhabai placed that plate before Shri Thakurji.

At that time Shri Thakurji said to Kanhabai, “O Kanhabai! The plate has been touched. Therefore I have not eaten from it.” Then Kanhabai immediately prepared a fresh meal and offered it to Shri Thakurji. Afterwards Kanhabai became upset with Shri Krishnarayji and said, “That used leaf scrap had come beneath your foot. Why then did you place the touched plate in my house? Today my Lalji remained hungry. Therefore from today onward, do not bring my plate.” In this way she became greatly upset. Then Shri Krishnarayji remained astonished and said, “Shri Thakurji speaks directly with her. And we are occupied only with observing rules of purity and conduct.”

Bhav Prakash (Revealing the Sentiment): In this it is shown that one

should not examine the external purity and conduct of Bhagvadiyas. For them, everything depends only upon devotional sentiment.

Afterwards Shri Krishnarayji said to Shri Gokulnathji, “The mahaprasad plate that is sent to Kanhabai—she places it before Shri Thakurji two or three times.” Then Shri Gokulnathji asked Kanhabai, “Kanhabai! Do you place the same plate before Shri Thakurji two or four times?” Then Kanhabai said, “Maharaj! I do place the plate before Shri Thakurji. Shri Gusainji had also asked about this. And if he sits again before the plate, then what fault is there?” Hearing these words, Shri Gokulnathji remained silent, because Shri Thakurji gave Kanhabai direct experiences. Such was Kanhabai, a grace-filled Bhagvadiya of Shri Gusainji. Therefore, how far can one continue describing her account?

Varta 170 - Bhishmdas Kshatriya of the Eastern

Region

Now the sentiment of the account of Bhishmdas Kshatriya, a sevak of Shri Gusainji and a resident of the eastern region, is being described.

Bhav Prakash (Revealing the Sentiment): He is a rajas devotee. In the divine play her name is “Dridhavrata.” She manifested from “Brajvilasini,” therefore his form is full of devotional sentiment.

He was born in the eastern region in the house of a wealthy Kshatriya. When he became twenty years old, his parents arranged his marriage. He received a worthy and divine wife. After some time his parents passed away. Then Bhishmdas took all his wealth and, together with his wife and family, set out on pilgrimage. At that time a group of Vaishnavas from the eastern region was going together for the darshan of Shri Gusainji in Shri Gokul. Bhishmdas also joined that group.

Prasang 1 – Bhishmdas Takes Refuge in Shri Gusainji

That group from the eastern region came for the darshan of Shri Gusainji and Shri Govardhannathji. Bhishmdas Kshatriya also came to Shri Gokul with them. At that time Shri Gusainji was in the temple of Shri Navneetpriyaji, and it was the time of the evening arati. Then all the Vaishnavas had the darshan of Shri Navneetpriyaji. After that all the Vaishnavas went to their lodging places. Then Shri Gusainji completed the anusar of Shri Navneetpriyaji and came to his sitting place. Then all the Vaishnavas came for the darshan of Shri Gusainji. After having darshan, all the Vaishnavas offered gifts according to their own capacity. Then they sat there.

Then Shri Gusainji ordered all the Vaishnavas, “Go now and take mahaprasad.” Then all the Vaishnavas took mahaprasad in the temple of Shri Navneetpriyaji. Taking the astonishing mahaprasad of senbhog, all the Vaishnavas became extremely joyful and delighted. After that Shri Gusainji personally gave prasadi betel leaves to everyone with his own blessed hands. Then all the Vaishnavas offered dandvat and returned to their lodging places. Then Bhishmdas thought within his mind, “When will morning come, and when shall I go into refuge?” Soon morning arrived.

Then Shri Gusainji bathed and came to the temple. Bhishmdas also went there together with all his family. At that time Shri Gusainji had completed his bath and sandhyavandan and was seated there. Then with folded hands Bhishmdas prayed, “Maharajadhiraj! Please accept us into your refuge.” Then Shri Gusainji mercifully bestowed the Name upon Bhishmdas and his family. He also gave the order for nivedan, saying, “Tomorrow observe a fast. Then the offering ceremony will be performed.” The next day Bhishmdas, together with all his family, observed a fast. After that Shri Gusainji performed Brahmasambandh for them in the presence of Shri Navneetpriyaji.

Then Shri Gusainji ordered, “Remain here.” Afterwards Shri Gusainji went into the temple and performed the rajbhog arati of Shri Navneetpriyaji. He gave darshan to all the Vaishnavas. Then those Vaishnavas, along with Bhishmdas, had darshan and became greatly delighted. Afterwards all the Vaishnavas returned to their lodging places. Then Shri Gusainji completed the anusar and came to his sitting place. At that time Bhishmdas and all the Vaishnavas came for the darshan of Shri Gusainji. After offering full prostrated dandvat, they sat down. Then Shri Gusainji went for his meal. All the Vaishnavas then returned to their lodging places, but Bhishmdas remained there together with his family.

After Shri Gusainji had finished his meal and risen, he said through his blessed mouth to an attendant, “Call Bhishmdas.” Then Bhishmdas came. Then Shri Gusainji ordered, “Today, together with all your family, take mahaprasad here itself.” Then a plate of mahaprasad was served to Bhishmdas and his family, and all of them took mahaprasad. Afterwards Shri Gusainji retired to rest. Then Bhishmdas returned to his lodging place. Later Shri Gusainji rose after taking a short rest. It was the time of utthapan. Then Shri Gusainji bathed and came to the temple and performed the utthapan. After completing all the services up to sen, Shri Gusainji came to his sitting place.

Then all the Vaishnavas came for the darshan of Shri Gusainji. After offering dandvat, they sat down. At that time Shri Gusainji announced through his blessed mouth, “Tomorrow we shall go to Gopalpur.” Then morning arrived. After performing mangala arati, Shri Gusainji boarded a boat. Crossing over in the boat, Shri Gusainji came to Mathuraji. There at Vishrant Ghat he bathed, and afterwards Shri Gusainji offered bhog at the sitting place. After performing sandhyavandan, Shri Gusainji mounted and proceeded to Shri Govardhan. Then he arrived at Gopalpur. At that time it was the hour of the evening arati of Shri Govardhannathji. Shri Gusainji bathed and entered the temple. Then all the accompanying Vaishnavas had the

darshan of the evening arati. After having darshan, all the Vaishnavas became greatly delighted.

Then after the sen arati, Shri Gusainji came to his sitting place. Then all the Vaishnavas came for the darshan of Shri Gusainji. Then all of them offered full prostrated dandvat and sat down. Then Shri Gusainji asked those Vaishnavas, “Vaishnavas! Have you had the darshan of Shri Govardhannathji?” Then the Vaishnavas replied, “Maharajadhiraj! By your grace we have had it.” Then Shri Gusainji said, “At night take the mahaprasad of Shri Govardhannathji’s sen bhog.” After the sen arati, mahaprasad was served to everyone. That mahaprasad was extremely wonderful. All the Vaishnavas experienced great joy by taking the mahaprasad and began saying, “Blessed is our fortune that Shri Govardhannathji himself has given such prasad.” After taking mahaprasad, all the Vaishnavas offered full dandvat to Shri Gusainji and returned to their lodging places. Then Shri Gusainji retired to rest.

Afterwards morning came. Shri Gusainji awoke, completed his bodily duties, brushed his teeth, bathed, and went up Shri Giriraj to the temple of Shri Govardhannathji. There he performed the mangala arati. Then all the Vaishnavas had the darshan of Shri Govardhannathji. After that all the Vaishnavas went to perform the parikrama of Shri Girirajji. Having completed the parikrama, they returned and had the darshan of the rajbhog arati. Then they prayed to Shri Gusainji, “Maharaj! Now all of us have the desire to perform the Braj pilgrimage. Please give the order so that we may do it.” Then Shri Gusainji ordered, “One should certainly perform the Braj pilgrimage.” Then according to Shri Gusainji’s command, they performed the Braj pilgrimage.

Afterwards they returned to Shri Gokul and had the darshan of Shri Navneetpriyaji’s rajbhog. Then all the Vaishnavas returned to their lodging places. Shri Gusainji then came to his sitting place. Afterwards all the Vaishnavas came for the darshan of Shri Gusainji. They offered full dandvat and sat down. At that time Shri Gusainji asked those Vaishnavas, “Have you completed the Braj pilgrimage?” Then all the Vaishnavas folded their hands and prayed, “By Maharaj’s grace we have completed the Braj pilgrimage very well.” Saying this, they offered dandvat and returned to their lodging places. Then Shri Gusainji took his meal and rested. That group remained in Shri Gokul for several days. After some time all the Vaishnavas prayed to Shri Gusainji, “Maharaj! If you permit, then we shall return to our homeland.” Then Shri Gusainji gave permission to all the Vaishnavas.

All of them departed from there. But Bhishmdas remained in Shri Gokul itself. He came for the darshan of Shri Gusainji. Then Shri Gusainji asked, “Bhishmdas! Have you not gone to your homeland?” Then Bhishmdas prayed to Shri Gusainji, “Maharaj! Now I shall never leave your lotus feet and go anywhere else.” After that Bhishmdas remained in Shri Gokul together with his family. Then Shri Gusainji established the seva of Bal Mukundji upon him. Bhishmdas performed the seva with great love. Then one time Shri Thakurji gave him this command in a dream, “Build a beautiful temple and establish me there.” Then early in the morning Bhishmdas arose and began arranging for the construction of Shri Thakurji’s temple.

Within some days the temple was completed. Then he established Shri Thakurji in the new temple. That day he celebrated a great festival with immense joy and served mahaprasad to the Vaishnavas. When Shri Gusainji heard this news, he became greatly pleased. Then Bhishmdas came for the darshan of Shri Gusainji. Shri Gusainji asked Bhishmdas, “What festival have you celebrated today?” Then Bhishmdas prayed to Shri Gusainji, “Maharaj! Shri Thakurji himself said to me, ‘Build another temple for me.’ Therefore, according to that command, I had the temple constructed. Then Shri Thakurji was established there. Therefore mahaprasad was served to the Vaishnavas.”

Hearing this, Shri Gusainji became greatly pleased with Bhishmdas. He said, “Continue serving in such a way that Shri Thakurji remains pleased.” Both husband and wife performed Bhagavad-seva in supreme bliss. Shri Thakurji revealed affectionate intimacy toward them. Whatever he desired, he would ask from them. He would speak with them and bestow great grace upon them. Bhishmdas performed seva filled with deep affection. He never left Shri Gokul to go anywhere else. Every evening he would regularly go to Raman Sthal. There, in Raman Reti, he would have darshan of the rasa dance. But he never told anyone about it.

Bhav Prakash (Revealing the Sentiment): In this it is shown that a Vaishnava should live in a concealed manner. One should never speak of one’s divine experiences before others.

Such was Bhishmdas, such a supremely grace-filled Bhagvadiya of Shri Gusainji. Therefore there is no end to his account. How far can it be described?

Varta 171 - Narayandas Pandey

Now the sentiment of the account of Narayandas Pandey, a Sanodhiya Brahmin of Anyor, sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): Narayandas is a sattvik devotee. In the divine play, her name is “Narayani.” She manifested from “Vrajavilasini.” Therefore, her form is full of divine sentiment. He was born in Anyor in the house of a Sanadhya Brahmin. That Brahmin belonged to the family of Sadhu Pandey. Narayan Pandey became about twenty or twenty-two years old when his parents passed away.

Prasang 1 – Narayandas Receives Grace from Shri Gusainji

Once, Shri Gusainji came from Shri Gokul to Anyor. At that time, Narayandas Pandey had darshan of Shri Gusainji. He received darshan of the complete Supreme Purushottam Himself. Then Narayandas thought within his mind, “He appears to be Shri Govardhandhar Shri Nandkumar Himself. Therefore, it is best to go into His refuge.” Then Narayandas humbly prayed to Shri Gusainji, “Maharajadhiraj! Please bestow Your grace and give me the Name.” Then Shri Gusainji ordered from His lotus mouth, “Go bathe and come. I shall give you the Name.” Then Narayandas bathed in Govind Kund and came and stood before Shri Gusainji. Then Shri Gusainji mercifully bestowed the Name upon Narayandas.

After that, on the next day, He had him observe the vow and performed the offering ceremony. Then, out of grace, He granted Narayandas Pandey divine darshan of Shri Govardhannathji. Having those darshans, he became greatly delighted. After that, Shri Gusainji bathed and went into the temple. After performing the seva and adornment, He offered Rajbhog to Shri Thakurji. Then, after removing the offering and completing the anusar, Shri Gusainji came down from Giriraj and sat upon the cushion and pillows in His sitting place. Then Shri Gusainji said to Narayandas Pandey, “Rise and take Mahaprasad.” Afterward, Shri Gusainji had Mahaprasad served to Narayandas. Then Shri Gusainji Himself took His meal, chewed betel, and reclined. After resting for a short while, Shri Gusainji arose.

Then the time for Utthapan came. Shri Gusainji bathed and went into the temple of Shri Govardhannathji. Then He had the conch sounded. After completing all the services up to the evening shayan seva, Shri Gusainji came down from Shri Giriraj and sat upon the cushion and pillows in His sitting place.

He remained there for several days. After that, Shri Gusainji returned to Shri Gokul. Then Shri Gusainji said to Narayandas Pandey, “You should come afterward. We shall finish the morning seva of Shri Navneetpriyaji.” Then Shri Gusainji took leave from Shri Govardhannathji and departed for Shri Gokul. Narayandas followed behind and arrived there as well. When they reached Shri Gokul, Shri Gusainji bathed and entered the temple of Shri Navneetpriyaji. After performing the seva and adornment, and after offering Rajbhog and completing the arati, He granted darshan of Shri Navneetpriyaji to Narayandas Pandey.

Having darshan, Narayandas became greatly delighted. After the anusar was completed, he came for darshan of Shri Gusainji and offered full prostrated dandvat pranam. Then Shri Gusainji ordered from His lotus mouth, “Narayandas, take Mahaprasad here.” Then Shri Gusainji dined together with all the children. After performing achaman and chewing betel, He had a leaf plate of Mahaprasad set before Narayandas. Narayandas then accepted the Mahaprasad. Afterward, Shri Gusainji went to His sitting place and reclined. After resting briefly, Shri Gusainji awoke and saw Narayandas standing there fanning Him. Then Shri Gusainji became greatly pleased with Narayandas and said, “Narayandas, sit down. You must have become tired.”

In this manner, Narayandas performed seva for many days. He never went anywhere leaving Shri Gokul. Until the time Narayandas Pandey left his body, he never went anywhere else and remained fully engaged in the seva of Shri Gusainji. Then Shri Navneetpriyaji began granting divine experiences to Narayandas Pandey.

Bhav Prakash (Revealing the Sentiment): In this account, the true nature of taking refuge in the Guru is shown. When a Vaishnav firmly takes shelter of the Guru in this manner, then Shri Thakurji Himself begins to grant divine experiences.

Narayandas Pandey was such a greatly blessed devotee and recipient of Shri Gusainji’s supreme grace. Therefore, how far can one continue describing his sacred account?

Varta 172 - A Brahmin from South Bhavnagar

Now the sentiment of the account of a Brahmin, resident of South Bhavnagar and sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): He is a sattvik devotee. In the divine play, his name is “Krishnanuchari.” He manifested from the “monkeys” of Shri Gokul. Therefore, his form is full of divine sentiment.

In the South there is a village called Bhavnagar. There a Brahmin was born. When he became eight years old, his father placed him under a learned pandit for study. There he studied the mantras of the Vedas and learned correct pronunciation, but he did not understand their meaning.

Afterward, his parents passed away. Then he took the ashes of his parents and came to Soronji. There he immersed the ashes in Shri Gangaji. After that he remained there, because there was no one at home. Thus, by reciting the Vedas, he maintained himself on the banks of Shri Gangaji.

Prasang 1 – The Brahmin Receives Refuge from Shri

Gusainji

Once, Shri Gusainji came to Soronji. At that time, a Brahmin there was reciting the Shrimad Bhagavatam. Hearing his recitation, Shri Gusainji felt compassion. He thought, “This Brahmin recites well, but he has no true understanding. Therefore, it would be good to teach him the true path of his own dharma.” While Shri Gusainji was contemplating this within His mind, knowledge arose in that Brahmin. The darshan of Shri Gusainji appeared to him as directly more beautiful than millions of Cupids.

At the very sight of Him, the Brahmin thought within himself, “If I take refuge in Him, it will be greatly beneficial.” At that very moment, he came, offered dandvat pranam to Shri Gusainji, folded both hands, and prayed, “Maharajadhiraj! Please bestow Your grace and make me Your sevak.” Then Shri Gusainji mercifully bestowed the Name upon him. Afterward, he had him perform the offering ceremony. Then the intellect of that Brahmin became purified.

Thereafter, daily he began listening from the lotus mouth of Shri Gusainji to the recitation and discourse of Shrimad Bhagavatam. Later, he came to Gopalpur and became a fine Vaishnav and recipient of grace.

Prasang 2 – Shri Thakurji Delights in the Brahmin's Vedic

Recitation

After that, one day Shri Thakurji Himself said to Shri Gusainji, “This Brahmin recites very well. Tell this Brahmin that he should recite the Vedas before Our own temple.” Then Shri Gusainji replied to Shri Thakurji, “Very well.” Afterward, Shri Gusainji told the Brahmin, “You should daily recite before the inner temple.” Then the Brahmin said to Shri Gusainji, “Maharaj! I shall certainly do so.”

Thus, every day at the time of adornment, that Brahmin would sit and continue reciting until Rajbhog. Shri Thakurji remained pleased with that Vaishnav, and Shri Govardhannathji also remained pleased. Whenever there was any mistake in the recitation, Shri Govardhannathji Himself would point it out. Such grace Shri Govardhannathji bestowed.

That divine-souled Brahmin was such a greatly blessed devotee and recipient of the supreme grace of Shri Gusainji. Therefore, there is no limit to his sacred account — how far can one continue describing it?

Bhav Prakash (Revealing the Sentiment): In this account it is shown that those upon whom Shri Gusainji Himself bestows His thoughtful grace attain Vraj Mandal, and all four aims of life are fulfilled.

So Gopaldas Ji has sung — " जेने श्री वद्वलनाथ वचारे रे, तेने प्रगट पदारथ चारे रे । उपरांत भजन फल आपे रे, ब्रजमंडल िस्थर करी स्थापे रे ॥” “Those upon whom Shri Vitthalnath bestowed His grace, To them the four manifest attainments were granted. Thereafter He bestowed the fruit of devotion, And firmly established them in Vraj Mandal.”

Through the grace of Shri Gusainji, this Vaishnav attained knowledge of his true dharma and also attained residence in Vraj. Thereafter, Shri Govardhannathji Himself began granting him direct divine experiences. This alone should be understood as the true fruit of devotion. Therefore, a Vaishnav should maintain firm refuge in Shri Acharyaji Mahaprabhu and Shri Gusainji, and should keep faith in their words. Then all attainments shall be fulfilled.

Varta 173 - Madhuridas Mali

Now the sentiment of the account of Madhuridas Mali of Gopalpur, sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In the divine play, hER name is “Kalika.” She belongs to the group of Shri Yamunaji. She manifested from the “monkeys” of Shri Gokul; therefore, her form is full of divine sentiment.

He was born in Gopalpur in the house of a gardener. That gardener was a sevak of Shri Gusainji. He also made Madhuridas a sevak of Shri Gusainji. When Madhuridas grew older, he began going with his father to the garden. He tended fruits and flowers, gathered them, and sold them. While things continued in this way for some time, his father passed away.

Then Madhuridas became independent. Daily he would go for the darshan of Shri Govardhannathji. He constantly gazed upon the darshan of Shri Govardhannathji. Whatever kind of garlands and flower necklaces Shri Govardhannathji wore, he would return home and make similar garlands from flowers. Afterward, he would offer them at the temple of Shri Govardhannathji.

In this way, his mind became attached to the divine form of Shri Govardhannathji. Whatever fruits and flowers grew in the garden, he offered all of them to Shri Govardhannathji. He maintained himself only by selling dry wood. Such love arose in him for Shri Govardhannathji that Shri Govardhannathji became greatly pleased with Madhuridas. Shri Govardhannathji would come into the garden and grant him darshan.

One day Shri Govardhannathji came into the garden. At that time, Madhuridas was making a garland for Shri Govardhannathji. He did not even realize that Shri Govardhannathji had arrived, because he was so deeply absorbed in the seva. Then Shri Govardhannathji held his arm and said, “Madhuridas! Make this garland in this manner.”

Then Madhuridas became aware. After that, he made the garland exactly as Shri Govardhannathji had instructed. Shri Govardhannathji looked at that garland and became greatly pleased. Then Shri Govardhannathji said to him, “Give this garland to Shri Gusainji.” Having said this, He returned to the temple.

Prasang 1 – The Garland of Madhuridas

Madhuridas Mali lived in Gopalpur. Once, Madhuridas brought a flower garland for Shrinathji. He placed that garland before Shri Gusainji. Then Shri Gusainji gave it to Krishnadas Adhikari and said, “Give it to the inner sevak so that it may be adorned upon Shrinathji.”

Then the inner sevak adorned it upon Him, but it did not fit properly. He then came back to Shri Gusainji and said, “Maharaj! This garland has become too small, therefore it does not fit.” Then Shri Gusainji said, “Put it on again.” When they again adorned it, it became very large, yet still it did not fit correctly. Then the inner sevak said, “Maharaj! Now it has become too large.” Then Shri Gusainji Himself came there. When He adorned the garland, then it fit perfectly.

Then Shri Gusainji asked, “Bawa! What is the reason for this?” Then Shrinathji said to Shri Gusainji, “First, I cannot remain without you. Second, have such jeweled garlands made in this way. Third, there is odor coming from the mouth of the chief sevak.” From that day onward, the sevaks would apply fragrance and chew betel before entering into seva. Afterward, such garlands were also made, and Shrinathji became greatly pleased. Even today, everyone calls that garland “Madhuridas.”

Bhav Prakash (Revealing the Sentiment): The sentiment of this account is that a Vaishnav should perform seva with great care. There should be no odor from the mouth. One should not wear unclean garments. One should apply fragrant perfume and then go before the Lord.

One should know the Lord to be directly present and remain fully attentive in His seva. Garments and other items should be prepared according to proper measure — neither too small nor too large. When seva is performed in this manner, knowing the Lord to be directly present, then the Lord grants divine experiences.

Such great grace was bestowed upon Madhuridas. Thereafter, he began making garlands daily. Madhuridas became such a greatly blessed devotee and recipient of the supreme grace of Shri Gusainji. Therefore, there is no limit to his sacred account — how far can one continue describing it?

Varta 174 - Dharmdas Brahmin

Now the sentiment of the account of Dharmdas Brahmin of Ading, to whom Shri Gusainji granted eyesight, is being explained.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, his name is Nayanprabha. He manifested from one of the monkeys of Shri Gokul; therefore, this is his devotional form.

He was born in Ading in a Brahmin family. After some time, he was afflicted with smallpox in his body. Because of that, he became blind. His parents suffered greatly and remained worried. In this way, when he became about fifteen to seventeen years old, his parents passed away. After that, he sat on the road between Mathura and Govardhan and began begging. Whatever little came his way, he sustained himself with that.

Prasang 1 – Shri Gusainji Grants Sight to Dharmdas

Once, Shri Gusainji was traveling from Shri Gokul to the abode of Shrinathji. On the way, a blind Brahmin was sitting there. Compassion arose in Shri Gusainji's heart, thinking, "This poor man suffers because he has no eyesight." At that very moment, by the wish of Shri Gusainji, the Brahmin's eyes became well, and he began to see clearly. Then he looked around and said, "What has happened to me?" He became very pleased.

When Shri Gusainji saw him, the Brahmin had indeed become well. Shri Gusainji became very pleased. Then Shri Gusainji thought within himself, "Let him experience the joy of eyesight." Shri Gusainji called that Brahmin. The Brahmin came, offered full prostrated obeisance to Shri Gusainji, and fell at his feet. He prayed, "Maharaj! You have shown great mercy to me. You have given me eyesight."

Then Shri Gusainji said to that Brahmin, "Will you stay with us?" The Brahmin replied, "Maharaj! What else could I possibly need?" Then Shri Gusainji took him along and proceeded onward. They arrived at Shrinathji's abode at the time of Utthapan. Immediately after bathing, Shri Gusainji entered the temple of Shri Govardhannathji. Then he had the conch sounded.

Shri Gusainji touched the cheeks of Shrinathji with his sacred hand, and they exchanged inquiries of well-being. Then Shrinathji said, “You have done well by giving him eyesight. Now make him a sevak.” Afterward, Shri Gusainji came outside and bestowed a name upon that Brahmin. At that moment, true awareness arose within him, and he realized how greatly blessed he had become. That day was Jyeshtha Shukla Dashami. Shri Gusainji instructed the Brahmin, “Tomorrow you should observe a complete fast without water.”

Bhav Prakash (Revealing the Sentiment): Because he had been blind, he had never maintained any proper discrimination regarding eating and drinking. Therefore, he was instructed to observe the Nirjala fast.

The Brahmin observed the waterless fast. Then on Dvadashi, Shri Gusainji performed Brahmasambandh for him and accepted his complete offering. Then Shri Gusainji said to him, “Listen to discussions and sacred narratives from the Vaishnavas.”

Thereafter, the Brahmin began listening to sacred narratives and kirtans from the mouths of the Vaishnavas. Later, the Brahmin submitted a request to Shri Gusainji: “Maharaj! Please teach me some scripture.” Then Shri Gusainji taught him Shri Vallabhashtak. As a result, his intellect became purified, and he began to understand everything. Thereafter, Shri Gusainji engaged him in Charan-seva, and granted him authority for that very service.

Bhav Prakash (Revealing the Sentiment): By saying this, it is indicated that through recitation of Vallabhashtak, the form of Shri Acharyaji manifests within the heart. Then the intellect becomes pure, steadfast single-pointed devotion arises, and the entire path becomes illuminated. One also gains understanding of the form of Shri Gusainji. Then the Lord, considering the devotee His own, grants the gift of das-bhava in this manner.

Shri Gusainji also gave him the mahaprasad of Shri Navneetpriyaji. After some time, he left his body. Then Shri Gusainji said, “He performed seva very well.” At that time, Shri Balkrishnaji was sitting near Shri Gusainji. He asked Shri Gusainji, “Why do you praise him in this way? The grace was entirely yours. You gave him eyesight, then kept him with you, and also engaged him in seva. Therefore, all these favors are yours. What, then, is the reason for praising him?”

Then Shri Gusainji replied from his divine mouth: “We owed something to him. When We manifested in the house of Shri Vasudevji, he showed partiality toward Us.” “What partiality?” he

asked. Shri Gusainji said: “He was a servant of Kansa. At that time he had said, ‘A son has not been born; only a daughter has been born.’ Then Kansa had him killed because of that. For this reason, we felt great affection for him. Now his name will be Muraridas, and he will become one of Our special Vaishnavas.”

Thus, Dharmdas was such a greatly graced devotee of Shri Gusainji and belonged entirely to the Lord. Therefore, the extent of his sacred account cannot be measured; how much of it can possibly be narrated?

Varta 175 - One Kshatriya Vaishnav and One

Lakh Rupee Flower

Now the revealing the Sentiment of the account of a Kshatriya Vaishnava from the South, a sevikni of Shri Gusainji, who brought a rose flower worth one lakh rupees, is being narrated.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, her name is “Sneha Prakashika.” She reveals affection. She manifested from the ketaki flower; therefore her devotional sentiment is of that nature.

In the south, at a village near Pandharpur, a Kshatriya was born. He possessed great wealth. His father died when he was about thirty years old. He had not married and lived independently.

Prasang 1 – Receiving Shelter from Shri Gusainji

Once, Shri Gusainji had traveled from Shri Gokul to the south. After preparing the meal and offering bhog to Shri Thakurji, when the time came, the offering was completed and he took his meal. Mahaprasad was then distributed to all the Vraj devotees and attendants. At that time, this Kshatriya had the darshan of Shri Gusainji. He prayed to him: “Maharaj! Please accept me into your shelter. I am a greatly sinful soul.” Shri Gusainji replied: “Go and bathe, then come. I shall give you the Name and accept you into shelter.” The Kshatriya bathed and returned, standing before him. He requested: “Maharaj! Please give me the Name.” Shri Gusainji mercifully bestowed the Name upon him. The next day he observed the prescribed fast and performed the offering of dedication (nivedan).

Thereafter, the Kshatriya Vaishnava offered many gifts to Shri Gusainji. Then he submitted a request: “Maharajadhiraj! Please establish seva for me.” Shri Gusainji personally entrusted a divine svarup for seva upon the head of that Kshatriya Vaishnava. He taught him every detail and method of seva. He also explained all the regulations concerning sakhadi and ansakhadi offerings. The Kshatriya Vaishnava learned everything thoroughly.

Afterward, Shri Gusainji instructed him: “Always offer the very best of the best things to Shri Prabhu at the proper time. Let there never be any deficiency in this.” Having given this instruction, Shri Gusainji

departed from there and continued onward for the upliftment of divine souls. After some time he returned to Shri Gokul. Meanwhile, the Kshatriya Vaishnava began serving Shri Thakurji with great care. He would awaken the Lord, offer Mangala bhog, adorn Him with the finest ornaments, and prepare the most excellent ingredients according to the proper time and offer them as bhog.

When the offering was completed, he performed arati and anusar, and distributed Mahaprasad to the Vaishnavas. He did this daily. Later he would prepare further offerings for the next services and keep them ready. At the proper time he would offer bhog again. After the offering, he would put Shri Thakurji to rest. Then, after completing anusar, he would come outside and personally bring flowers, fruits, and other items with his own hands. He never asked anyone else to bring them. He never hesitated because of the expense.

One time, the first rose flower of the season arrived. The Kshatriya Vaishnava saw it and asked the gardener: “What is the price of this flower?” At that moment another man also arrived, having seen the excellent flower and wishing to purchase it. He said to the Vaishnava: “I will buy this flower.” Then the bidding began between them. The price rose from ten rupees, to twenty rupees, to one hundred rupees, to one thousand rupees, and eventually reached one lakh rupees. At that point the other man withdrew. Thus the Vaishnava paid one lakh rupees for the rose flower and brought it home. He offered it to Shri Thakurji. The Vaishnava became extremely pleased and thought: “It is my great fortune that Shri Thakurji has accepted this flower.”

At that very same time, Shri Gusainji was adorning Shri Govarddhan Nathji. He saw that a rose flower had been placed upon the head of Shri Govarddhan Nathji. Because of the weight of that flower, Shri Govarddhan Nathji appeared to be bending downward. Seeing this wonderful sight, Shri Gusainji offered darshan and asked Shri Govarddhan Nathji: “Bava! Why are you bending like this?” Shri Govarddhan Nathji replied: “In such-and-such village lives your sevak. He has purchased a rose flower for one lakh rupees and has offered it. Because of the weight of his devotional sentiment, I am bending beneath it.” How can one adequately praise the Vaishnavata of such a devotee?

Hearing these words of Shri Govarddhan Nathji, Shri Gusainji became greatly pleased. After completing the anusar of Shri Govarddhan Nathji, Shri Gusainji descended from the hill. He called a Vraj resident, wrote a letter addressed to that Vaishnava, instructed him regarding the message, and sent him off. The Vraj resident took the

letter and traveled. After several days he reached that village and delivered Shri Gusainji's letter to the Vaishnava. The Vaishnava placed the letter upon his head and became exceedingly joyful. Seeing Shri Gusainji's own handwriting, he offered full prostrated obeisances. He called together the Vaishnavas of the village and had kirtan performed. Afterward he distributed Mahaprasad to all the Vaishnavas and greatly honored the Vraj resident.

Then the Vaishnava wrote a reply to Shri Gusainji: "Maharaj! All of this has happened solely through Your grace." After writing the letter, he gave it to the Vraj resident. The Vraj resident carried it back and after several days reached Shri Gusainji. He presented the letter before him. Shri Gusainji read the letter and became very pleased. He said: "Blessed is that Vaishnava's fortune! Shri Govarddhan Nathji Himself accepted such a flower from him. How can his good fortune be adequately described?" In this manner, Shri Gusainji repeatedly praised that Vaishnava.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a Vaishnava should perform the seva of Shri Thakurji according to the proper times of service to Shri Govarddhan Nathji, and should lovingly offer articles with the devotional sentiment of Shri Govarddhan Nathji. Then Shri Govarddhan Nathji directly accepts those offerings and reveals His acceptance through experience.

Just as a certain Brahmin, at the time of Shrinathji's Rajbhog, meditated upon Shrinathji in his home in Bengal and offered gud-bada as bhog. At that very moment Shrinathji left His own Rajbhog and immediately went there. Similarly, whenever a Vaishnava performs seva at home according to the sentiment of Shri Govarddhan Nathji, with loving devotion and at the proper time, Shri Govarddhan Nathji immediately accepts those offerings. This principle is established here. It is also taught that one should regard wealth as insignificant in Bhagavad-seva.

That Vaishnava was such an exalted recipient of Shri Gusainji's grace and such a beloved devotee of Bhagavan. Therefore, how can his glories ever be fully described?

Varta 176 - Mukunddas Sekhda

Now the sentiment (inner meaning) of the account of Mukunddas Sekhda (a Kshatriya), a sevak of Shri Gusainji, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play, her name is “Aradhika.” She is a friend of Shri Chandravaliji. She manifested from “Ketaki,” therefore that is her devotional form.

He was born in a Kshatriya family. When he became twelve years old, his parents passed away. After some time, he set out on pilgrimage. First, he arrived at Shri Gokul.

Prasang 1 – Mukunddas Receives Refuge

Once, Mukunddas Sekhda came to Shri Gokul for the darshan of Shri Gusainji. He had darshan of Shri Gusainji above Thakurani Ghat. The darshan he received was of the direct Supreme Purushottam Himself, possessing beauty surpassing millions of Kamadevas. Then Mukunddas Sekhda submitted a prayer to Shri Gusainji: “O Maharajadhiraj! Please accept me into Your refuge. I have been wandering and roaming for a very long time.” Then Shri Gusainji commanded him: “Go and bathe in Shri Yamunaji.” Immediately, Mukunddas Sekhda bathed in Shri Yamunaji and returned. With folded hands, he prayed: “Maharaj! Please bestow Your grace upon me and give me the Name.”

Then Shri Gusainji mercifully bestowed the Name upon Mukunddas Sekhda. Afterward, Shri Gusainji entered the temple. Then, in the presence of Shri Navneetpriyaji, he performed Brahmasambandh for him. Mukunddas Sekhda then offered a gift according to his capacity. Thereafter, he had darshan of Shri Navneetpriyaji. Having received that darshan, he became greatly pleased. After that, Shri Gusainji completed the service of Shri Navneetpriyaji and came to his sitting place. Later, he went for his meal. After taking his meal and performing achaman for purification of the mouth, Shri Gusainji then had the leaf-plate containing his remnants placed before Mukunddas Sekhda.

Mukunddas accepted the Mahaprasad. Afterward, he came before Shri Gusainji, offered dandavat, and sat down. Then Shri Gusainji kept

Mukunddas Sekhda in his personal attendance. Wherever Shri Gusainji went, Mukunddas remained with him. Shri Gusainji always remained pleased with Mukunddas Sekhda. Out of grace, whenever confidential discussions concerning the Path took place, Shri Gusainji would speak of them with Mukunddas. Mukunddas never went anywhere, leaving Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a sevak should not remain separate from the Lord even for a moment.

Mukunddas Sekhda was such a supremely grace-filled devotee of Shri Gusainji and so greatly beloved of Bhagavan. Therefore, there is no limit to the narration of his account. How much of it can possibly be told?

Varta 177 - Raja Man Singh of the South

Now the sentiment (inner meaning) of the account of Raja Man Singh of the South, who had one hundred and eight queens, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In the divine play, her name is “Surya.” She possesses radiance like the sun. Surya has an intimate companion whose name is “Tarika.” Here, Tarika was born as the daughter of an oil merchant. Both of them manifested from Ketaki; therefore, these are their devotional forms.

Prasang 1 – Raja Man Singh Meets Shri Gusainji at

Jagannath Puri

Raja Man Singh had one hundred and eight queens. Each one had her own separate palace. The king would visit them in turn. Thus, after one hundred and eight days, his turn would come again to a particular palace. However, no son or daughter was born to any of them. It was for the sake of having children that the king had married one hundred and eight queens. But it was not in his destiny. Therefore, no child was born to any of them. The king made many efforts, but still no child was born. The king possessed immense wealth and ruled over the southern kingdom, but he had no offspring. Because of this, he became greatly distressed.

In his sorrow, the king made a resolve: “I shall go for the darshan of Shri Jagannathrayji. If Shri Jagannathrayji wishes to bestow His grace, He will do so.” Then he instructed his minister: “Make preparations for the army, for we shall go to Shri Jagannathrayji.” The minister obeyed the king’s command and made preparations of camps and tents. After everything had been prepared, the minister informed the king: “The army is ready.” Then the king arranged one hundred and eight palanquins and seated the queens in them. Taking the army with him, he set out for the darshan of Shri Jagannathrayji.

They arrived there and reached the place. The king set up camp in an open field. Then he took all the queens for the darshan of Shri Jagannathrayji. After arranging darshan for all the queens, he sent them back to the camp. The king himself remained standing and continued taking darshan of Shri Jagannathrayji. At that time, Shri Gusainji had come from Adel for the darshan of Shri Jagannathrayji. He was seated in his meeting place there. While the king was engaged in darshan, Shri Gusainji also came for darshan at that very time. Shri Gusainji too was having darshan of Shri Jagannathrayji. Afterward, the king asked one of the temple attendants: “Who is this person?”

The attendant replied: “This is Shri Gusainji of Shri Gokul.” Immediately, the king offered dandavat. At that very moment, Shri Gusainji cast his gracious glance upon the king. As soon as the king beheld him, he became completely captivated. After completing his darshan, Shri Gusainji departed. The king followed behind him and came to his meeting place. Then the king offered two gold mohurs and two coconuts as a gift.

Shri Gusainji instructed his attendant: “Tell the king that I accept offerings only from one who is my sevak. I do not accept gifts from

anyone who is not my sevak." The attendant conveyed this message to the king: "He accepts offerings only from his sevaks. He does not accept them from others." Then the king prayed: "Maharaj, please bestow your grace and make me your sevak." Shri Gusainji mercifully bestowed the Name upon the king at that very moment. Then the king submitted: "Maharaj! Will you now accept my offering? I have now become your sevak." Then Shri Gusainji graciously gave him a kanthi and said: "O King, wear this." The king put it on. Then Shri Gusainji graciously had prasad brought.

The king received it and placed it upon his head reverently. Thereafter, Shri Gusainji sent him back to his camp. The king then offered dandavat and prayed: "Maharaj! I shall now go and partake of Mahaprasad, and in the evening I shall return to your presence." Shri Gusainji replied: "Very good." The king returned to his camp and partook of Mahaprasad. Later, in the evening, he came again in procession and had darshan of Shri Jagannathrayji. After completing the darshan, the king came to the meeting place of Shri Gusainji. He approached, offered dandavat, and stood before him. Shri Gusainji instructed him to sit. The king sat down. Then Shri Gusainji began a discourse and recited sacred teachings. The king listened attentively. During the discourse, the topic of Name and Offering of the Self (Nivedan) arose.

The king heard this and then prayed: "Maharaj! You have bestowed the Name upon me, but please also perform Nivedan for me." Shri Gusainji replied: "Very well. O King, observe a fast tomorrow. The day after that, Brahmasambandh will be performed." Accordingly, the king observed a fast on the following day, and on the third day Shri Gusainji performed Brahmasambandh for him. Afterward, the king submitted: "Maharaj! What is your command for me now?" Shri Gusainji asked: "O King! What desire remains in your heart?" The king replied: "Maharaj! I have no children. For the sake of having offspring I married one hundred and eight queens, yet still no child has been born to me. Because of this matter I have become greatly distressed.

Then I formed the desire that I should have the darshan of Shri Jagannathrayji. By your grace I have obtained the darshan of Shri Jagannathrayji, and by your grace I have also received your own darshan." Then the king said: "This is my great good fortune. Therefore, whatever command you now give, I shall carry out." Then Shri Gusainji instructed him: "O King! Now install Shri Thakurji and perform His seva." The king prayed: "Maharaj! Very good. Please bestow the seva upon me." Then Shri Gusainji mercifully entrusted Shri Thakurji to him for seva. He bestowed upon him the swaroop of

Shri Madanmohanji. Then the king submitted: “Maharaj! Please appoint two inner attendants and two water attendants.” Shri Gusainji graciously appointed them. There were two inner attendants. One prepared sakhadi food, and the other prepared ansakhadi food. There were also two water attendants. One brought water for the special use, and the other brought water for the sevaks.

Shri Gusainji personally showed the king how to perform the adornment of Shri Thakurji and instructed him: “Perform the seva in this manner.” The inner attendants then taught the king all the detailed procedures and practices. Thus the king himself performed all the seva and adornment of Shri Thakurji. Afterward, the king asked all one hundred and eight queens: “Will any of you become a sevak of Shri Gusainji?” All of them refused. They said: “We shall not become sevaks. We will not go to another man and receive instruction in our ears.” Then the king came again for the darshan of Shri Gusainji. After offering dandavat, he submitted: “Maharaj! I have one hundred and eight queens. I asked all of them, but not one became your sevak.”

Then Shri Gusainji said: “O King! Those souls who are demoniac do not come into refuge. Therefore, you are a divine soul; thus you naturally came into refuge and began performing seva.” After this, the king took leave of Shri Gusainji and requested permission: “Maharaj! If you permit, I shall now return to my kingdom in the South.” Shri Gusainji granted permission and said: “Now return to your kingdom and perform the seva of Shri Thakurji. And, O King, you will marry one more queen. She will be favorable to your seva.”

Bhav Prakash (Revealing the Sentiment): Why was this said? Because she is a soul belonging to the divine play. The bond between you and her from previous times is very firm. The king became pleased. He offered gifts according to his ability, sought permission, offered dandavat, and departed. After some days he reached his own kingdom. Upon arriving, he installed Shri Thakurji in the palace and began performing seva. Although he had one hundred and eight queens, the king never went to any of them.

Bhav Prakash (Revealing the Sentiment): Why? Because all of them were turned away from Bhagavan. Therefore, by going near them and even by a moment's association with them, outward-mindedness would arise. Hence he renounced them in his heart. Shri Acharyaji Mahaprabhu has commanded: “Tattayāge dūṣaṇaṁ nāsti yataḥ kṛṣṇa-bahirmukhāḥ.” “There is no fault in renouncing those who are turned away from Krishna.”

Therefore, in Pushtimarg there is no fault in giving up association with those who are turned away from Shri Krishna.

Thus the king renounced all the queens in this manner. All the queens then became greatly sorrowful. “The king has abandoned us.” Because of this, all the queens grew thin. They possessed abundant jewelry, clothing, and wealth, yet because of worry they all became emaciated. Now there was a certain oil merchant’s daughter who used to collect cow dung near the base of their palace. One day a queen was sitting proudly in the palace and saw her. She noticed how extraordinarily beautiful she was. Seeing her, the queen called out: “You, come into our palace.” The girl replied: “Who would allow me to enter the palace?” The queen said: “I shall send a maidservant. She will bring you here. You wait there.”

Then the queen sent a maidservant and instructed: “That girl who is standing there collecting cow dung—bring her here.” The maidservant brought her before the queen. The queen asked: “Whose daughter are you?” The girl replied: “I am the daughter of an oil merchant.” The queen said: “The daughter of an oil merchant, yet so beautiful and so healthy? What kind of happiness do you have that makes you so flourishing?” The oil merchant’s daughter replied: “I am happy; that is why I am so healthy. I am my father’s only child. He has no other offspring. Therefore, whatever I ask for—to eat, drink, wear, or cover myself with—he gives me. Because of that I am very happy.

But you are the queen of a king, and yet you have become so thin. What sorrow do you have?” Then the queen said: “Sit down, and we shall tell you all our sorrow.” The queens explained: “The king married all one hundred and eight of us, but none of us bore a son or daughter. Because of this the king became greatly distressed. The king then took us for the darshan of Shri Jagannathrayji. After that, the king became a sevak of Shri Gusainji. Then he asked all of us, ‘Will any of you become a sevak of Shri Gusainji?’ We all refused. Because of that, the king has abandoned us. This is why we have all become thin. Otherwise, there is no shortage at all of clothes, ornaments, or comforts. But the king never comes to the palace of any queen.”

Then the oil merchant’s daughter said: “You are one hundred and eight queens, yet not one of you could win over a single king? If I were to marry, I would marry Raja Man Singh himself, and I would bring the king under my influence.” Having said this much, she returned to her home. After reaching home, she told her parents: “The queens called me, and such-and-such questions and answers took place between us.” Then she said to her parents: “And I told the

queens that if I marry, I shall marry Raja Man Singh alone." Her father replied: "How can that be? Where is Raja Man Singh, and where are you, the daughter of an oil merchant? How could such a thing ever happen?"

Then the oil merchant's daughter said: "Father, this matter is exactly as I have said. Therefore, bring me fine ornaments and clothes. I shall wear them, win Raja Man Singh over, and marry him. Then there will never be any shortage of wealth for you." The oil merchant replied: "Daughter, whatever ornaments and clothes you desire, wear them." Then the girl asked for all those ornaments and garments, and they were brought to her. The oil merchant's daughter adorned herself with all the ornaments and fine clothes. Taking a basket, she went to the forest to gather dried cow-dung cakes. At that time, the king was going to the garden after completing the adornment of Shri Thakurji. She was gathering cow-dung cakes along the road. Seeing the king, she respectfully saluted him with both hands.

Then she stood directly before him, smiling gently, displaying graceful gestures and expressive glances. The king stopped his horse and kept looking at her. Then the king asked: "Who are you?" She replied: "I am the daughter of an oil merchant." Then the king called to her: "Come into the garden." She entered the garden, and the royal party also entered. Then the king called her to a private place and asked: "What is your desire?" The oil merchant's daughter replied: "My desire is this: if I marry, I will marry only you. Otherwise, I shall remain unmarried." The king said: "Very well, that is acceptable. I shall marry you." Then the king seated her in a palanquin and took her to his palace. He summoned astrologers and asked them to determine an auspicious wedding time. Preparations for the wedding were made. The marriage was celebrated with great splendor and festivity.

After the marriage, the king kept her in his own personal palace. Thereafter, the king would go daily to her palace and spend the nights there. She would massage the king's feet, fan him, and render abundant personal service and attendance. Thus the king became greatly pleased with her.

Bhav Prakash (Revealing the Sentiment): Here the power of seva is being demonstrated. By rendering seva, she pleased the king. Such is the nature of seva. Then she asked the king: "You are a sevak of Shri Gusainji and you perform the seva of Shri Thakurji. Please have me made a sevak as well, so that I may assist in the seva." The king became very pleased and said: "This is very good." Then the king

prepared a pair of messengers, wrote a letter, and sent them to Adel. In the letter he wrote: “By your grace I have married another queen. Please make her your sevak so that she may assist in the seva. If, by your grace, you come to Shri Jagannathrayji, then I shall send the queen with my minister.” This was the prayerful letter that the king wrote.

After reading the letter, Shri Gusainji sent a reply: “We shall come to Shri Jagannathrayji for the festival of Rath Yatra. You should send the queen with the minister to Shri Jagannathrayji. We shall make the queen a sevak.” The messengers brought Shri Gusainji’s letter back to the king. The king read the letter and became very pleased. He summoned the minister and said: “Make preparations for the journey to Shri Jagannathrayji. You shall go with the queen.”The minister made all the necessary arrangements. Then the minister traveled with the queen to Shri Jagannathrayji. By his grace, Shri Gusainji also arrived at Shri Jagannathrayji. The queen and the minister were given darshan of Shri Jagannathrayji. Afterward, the queen was sent to the camp.

The minister came before Shri Gusainji, offered dandavat, and submitted: “Maharaj! I have brought the queen. Therefore, please bestow your grace.” Then Shri Gusainji instructed the minister: “Tomorrow have the queen observe a fast. The day after that, we shall bestow the Name and perform Brahmasambandh.” The minister then prayed: “Maharaj! Please also bestow your grace upon me.” Shri Gusainji replied: “Very well. You also observe a fast. We shall bestow the Name and perform Brahmasambandh for you as well.” The minister then asked: “Maharaj! If someone brings Mahaprasad of Shri Jagannathrayji, do I have permission to accept it?”

Shri Gusainji instructed: “You may take a small portion of Kanika Mahaprasad. Do not eat it in a quantity sufficient to fill the stomach.” Then the minister returned to the camp. He informed everyone: “Tomorrow observe a fast. By the Lord’s command we shall become sevaks.” Accordingly, both the queen and the minister observed the fast. Then, on the following day, Shri Gusainji graciously bestowed the Name and performed Brahmasambandh for both of them. Afterward, the queen offered a gift before Shri Gusainji on the occasion of receiving Name and Brahmasambandh. The minister also offered a gift. Then they requested permission and asked: “Maharaj! May the queen now be engaged in seva?”

Shri Gusainji replied: “Yes, now let her be engaged in seva peacefully.” Then the minister prayed: “Maharaj! Please write a letter

to the king instructing him to engage both the queen and me in the seva." Then Shri Gusainji personally wrote a letter and gave it to the minister. He said: "Go. The king will engage both of you in the seva." The queen offered a considerable amount of wealth as a gift. The minister also offered a considerable gift. Then they took leave. Shri Gusainji bestowed upper garments upon them. After receiving permission from Shri Gusainji, they departed and returned to their kingdom in the South. Upon arriving, the queen went to her palace, and the minister went to the king. The king asked for all the news.

The minister related all the news concerning Shri Gusainji and Shri Jagannathrayji. Then the minister presented to the king the letter written by Shri Gusainji's own hand. The king read it and became very pleased. Filled with joy, he said to the minister: "You have done a very good thing by bringing back Shri Gusainji's command. This will be a great help in the seva. Now you too may peacefully enter into the seva." Then, after gathering the Vaishnava assembly, distributing Mahaprasad, distributing kanthi and charanamrit, and receiving the permission of the Vaishnavas, the king engaged both the queen and the minister in the seva.

The king himself performed all the seva and adornment. The minister served in the temple before the king and attended to its arrangements. One night the queen asked the king: "Which seva will you assign to me?" The king replied: "You should perform the seva of the milk department. Shri Thakurji will accept everything prepared by your hands. There are two inner attendants; they will prepare the sakhadi and ansakhadi offerings." When the king had become a sevak, he had also caused twenty to twenty-five people of his own community to become sevaks of Shri Gusainji.

All of them assisted in the seva. Some worked in the betel department, some in the flower department, some in the storehouse, and some brought supplies from outside. All of them remained constantly engaged in seva at the king's residence. After Shri Thakurji had accepted the offerings, everyone partook of Mahaprasad. When Vaishnavas came, some accepted sakhadi Mahaprasad, some accepted ansakhadi Mahaprasad, and some accepted preparations from the milk department. The king saw that all of them were properly cared for. Afterward, the minister and the king took Mahaprasad. Then both attended to the affairs of the kingdom. Later, at the time of Utthapan, the king would bathe and prepare for seva. The minister would also bathe.

Together they would perform the seva from Utthapan until Sen, and

after putting Shri Thakurji to rest, they would come out. Then, after taking Mahaprasad, both the king and the minister would attend to state affairs. At night the king would go to the queen. The king would say: “You prepare the ingredients of the milk department very beautifully. You perform excellent seva.” Because of this, the king would visit this Vaishnava queen every day, sit with her, and sleep there. Thus this queen pleased the king. She pleased him through her seva. Now the one hundred and eight queens became very jealous of this Vaishnava queen.

They said among themselves: “We are daughters of kings and queens of a king, yet we could not win the king’s heart. But this daughter of an oil merchant has won him completely.” They desired that if they met the oil merchant’s daughter, they would speak with her. One day, the oil merchant’s daughter happened to be free in her palace. Two or four queens came there. They said to her: “Praise to you! You have succeeded in winning the king completely.” The oil merchant’s daughter replied: “I have become exactly what I told you I would become.” The queens, pleased with her, said: “You are our elder sister, and we are your younger sisters. Therefore, please present our request to the king. The king has abandoned us. Whatever the king commands now, we shall do.”

She replied: “I shall speak to him.” Then the queens said: “There are one hundred and eight of us, and among us you are the eldest. Therefore, come and visit us sometimes.” She answered: “When I have leisure, I shall come to visit you.” Then they said: “We all one hundred and eight will come to visit you whenever you have leisure.” She replied: “When I have free time, I shall send for you.” Then she said: “Now you may go, for I must engage in seva.” So they departed. Then she entered into seva. She prepared all the ingredients of the milk department. The saffron-colored preparations she arranged in golden containers. The white preparations she arranged in silver containers. Thus the color of the vessels and the color of the offerings matched one another in appearance. In this way, the oil merchant’s daughter won the king completely through seva.

Whenever the king came to the queen at night, he would praise her greatly. He would say: “I could not be won over by all one hundred and eight queens, but I have been won over by you. You perform seva exceedingly well.” In this manner he repeatedly praised her. Every year, the king would send new preparations, new garments, and bills of exchange containing wealth to Shri Gusainji. And they also performed the seva of Shri Thakurji in an excellent manner. Then Shri Thakurji began to manifest His personal affection and responsiveness

toward them. Whatever was needed, they would ask for it and receive it. Such was Raja Man Singh—a supremely grace-filled devotee and beloved servant of Bhagavan, greatly favored by Shri Gusainji. Therefore, there is no limit to the narration of his account. How much of it can truly be told?

Bhav Prakash (Revealing the Sentiment): The intention of this account is that one should not keep close association with a wife, son, daughter, mother, father, or any other person who is not a Vaishnava. Nor should one maintain attachment to them. The seva of a Vaishnava is indeed a very great and precious thing. Therefore, one should have affection for whoever assists in the seva of Bhagavan. And one should not remain even for a moment without seva. This is the principle that is being established here.

Varta 178 - Male and Female Pigeon

Now the sentiment of the account of the male and female pigeons, who were sevaks of Shri Gusainji, is told.

Bhav Prakash (Revealing the Sentiment): These both are sattvic devotees. In the divine play also, they are a male and a female pigeons. They are very dear to Shri Chandravaliji. Why? Because they carry the confidential news of the love between Shri Thakurji and Shri Swaminiji. They nourish divine loving sentiments. Therefore Shri Chandravaliji showers great affection upon them. Thus they have specific names. The name of the male pigeon is “Priti-Nivahak” (Carrier of Love), and the name of the female pigeon is “Pritam-Gamani” (Messenger to the Beloved). Both manifested from “Sunanda”; therefore they are forms of her sentiment.

Prasang 1 – The Male and Female Pigeon Receive Grace

Once Shri Gusainji was traveling from Shri Gokul to Gujarat. On the way the Mahi River came in between. The river was completely full. For a day and a night no crossing was possible. Therefore a camp was set up on the bank of the Mahi River. The next morning the cooking was completed and the offering was brought. Shri Gusainji offered the bhog and sat there. He was engaged in evening prayers and recitation.

At that time the inner attendant came and said, “Maharaj! Please remove the bhog. It is time.” Shri Gusainji ordered, “You remove it.” The attendant said, “Maharaj! What are you saying? How can I remove it?” Then Shri Gusainji ordered, “Today I will not take my meal.” The attendant asked, “Why is that?” Then Shri Gusainji said, “Today no soul has come into refuge.”

Bhav Prakash (Revealing the Sentiment): By saying this, he indicated that his manifestation was for the deliverance of divine souls. Therefore, if even one divine soul comes into refuge, then he takes food. Otherwise that day passes in vain. For this reason he did not take food.

At that time the officials and storekeepers were sitting there. They submitted a request: “Maharaj! Who is here? There is not even a

village nearby. Therefore, Maharaj, who is here that can come into refuge?" Then Shri Gusainji said, "Is there not even any animal or bird here?" A servant replied, "Maharaj, there are." Then Shri Gusainji said, "Bring them." The attendant then got grain from the storekeeper. He scattered it for the pigeon and female pigeon. While pecking at the grain, they gradually came before Shri Gusainji and began eating there.

Then Shri Gusainji mercifully bestowed the Name upon both the pigeon and the female pigeon. At once they attained knowledge of their true spiritual identity. They began to understand everything. After that Shri Gusainji rose from there and went inside. The bhog was removed, and then he took his meal. After finishing his meal, he came outside and said, "See whether the river has receded or not." People went to look and returned saying, "Maharaj, it has receded. By evening it will be completely fordable."

Then Shri Gusainji said, "Keep everything ready. By evening we shall cross over." Everyone made the preparations. By evening the river had receded, and they crossed to the other side. About two kos away there was a village. They camped there and stayed through the night. The next morning they departed from there and arrived at Rajnagar. Shri Gusainji stayed at the house of Bhaila Kothari. Afterward he went to Shri Dwarkaji and then returned to Shri Gokul. Then the pigeon and female pigeon flew away and went to a village where an assembly of Vaishnavas was being held.

Bhav Prakash (Revealing the Sentiment): Why did they do this? Because they had realized, "We are souls of the divine play." Therefore they thought, "So many days of our life have passed uselessly without hearing the divine pastimes and kirtan. Now let us attain some happiness by hearing the glorification of the Lord." For this reason they went to the assembly of Vaishnavas.

When they arrived there, discussions of the Lord were taking place in the Vaishnava assembly. They sat above and listened. Whatever divine talks and kirtans were performed, they heard them all. Afterward the Vaishnavas distributed prasad. Seeing the pigeon and female pigeon, the Vaishnavas said, "These have not flown away. They have been listening to the divine talks and kirtan." Then the Vaishnavas placed prasad before them. They pecked and ate it. After that the Vaishnavas stroked them with their hands, yet they did not fly away.

Then all the Vaishnavas departed, saying "Jai Shri Krishna." At that time the pigeon and female pigeon bowed their heads and flew away

to a garden. There was a tree there. They made a nest in it and lived there. The pigeon and female pigeon said to one another, “Today we heard these divine talks and listened to these kirtans. Let us discuss them among ourselves, speak them, and hear them.” They spent the night there. In the morning they flew out, gathered grain, and returned. Then they sat in their nest.

Again at night they came to the Vaishnava assembly. Sitting above, they listened to the divine talks and kirtans. The Vaishnavas would stroke them with their hands and fondly caress them, yet they did not fly away. Afterward all the Vaishnavas would return to their respective homes, and the pigeon and female pigeon would go back to their nest.

Prasang 2 – The King’s Leprosy Is Cured

Now, in that village there was a king who suffered from leprosy. He had taken many medicines and tried many remedies. He consulted physicians, but the leprosy did not go away. One day a physician from the south happened to arrive there. The king summoned him and asked, “My leprosy does not go away. What remedy should I use?” The physician replied, “O King, this is a very simple remedy. What difficulty is there in it?” The king said, “Whatever remedy will cure the leprosy, do that.”

Then the physician said, “Catch a pair of a pigeon and a female pigeon and keep them in a cage. Then we shall prepare a medicine from them.” The king said, “Very well, we shall have them caught and brought.” The physician replied, “Tomorrow I shall come and prepare the medicine.” The king said, “Good, come tomorrow.” Then the king instructed his men, “Wherever you find a pair of a pigeon and a female pigeon, catch them and bring them here.” The king’s men went out, but they were unable to catch any.

At that time a Vaishnava, who used to attend the Vaishnava assembly and also frequently visited the king, said to him, “O King, why do you want a pair of a pigeon and a female pigeon?” The king replied, “I only wish to see them.” The Vaishnava said, “They come to our Vaishnava assembly. Tomorrow I shall bring them. Then you may see them.” That night the Vaishnava went to the assembly, and the pigeon and female pigeon also came there. After listening to the divine talks and kirtan, when they rose to leave, that Vaishnava caught them both.

All the Vaishnavas said to him, “Why are you catching them? Let them go.” He replied, “The king has asked to see them. After showing them

to him, I shall release them." Then he took the pigeon and female pigeon to the king. The king looked at them and then said, "Keep them in a cage." Later, when the time came in the evening for divine discussions, the female pigeon said to the pigeon, "Why have they kept us in a cage?"

The pigeon replied, "Our king has leprosy. A physician has said that a medicine should be made by killing a pigeon and a female pigeon. Then the leprosy will be cured. Therefore today our bodies will be of use to another person."

Bhav Prakash (Revealing the Sentiment): By saying this, they demonstrate the nature of Vaishnava dharma. They understood that if this body can be of benefit to someone, then the birth has become successful. Otherwise taking birth is futile.

There is no dharma greater than helping others. This understanding came to the pigeon and female pigeon through the grace of Shri Gusainji. Through Shri Gusainji's grace they also possessed knowledge of future events. Therefore they remained patient and spoke in this manner.

After a while the pigeon said, "If the king applies our droppings to his body, his leprosy will be cured." The king heard this. He understood the language of birds. Immediately he took some droppings from the cage and applied them to his body. Wherever there was leprosy, he applied them there. At once the leprosy disappeared. The king immediately opened the cage. The two birds flew away and went and sat once again in the Vaishnava assembly. There they listened to the divine talks.

When the Vaishnavas saw the pigeon and female pigeon, they were very pleased. Then the Vaishnavas began speaking among themselves, "You have heard about the trouble that arose. There was a plan to kill them. But they are in the refuge of Shri Gusainji. Who has the power to harm them? And by applying their droppings, the king's leprosy was cured. Such is the glory of Shri Gusainji." The pigeon and female pigeon lived in supreme happiness and constantly meditated day and night upon Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Therefore, in Vallabhakhyan, Gopaldasji has sung: 'जे जीव जा त होइ कोई ए तेने ततक्षण सव सुख होई रे ।' - "If any living being, of whatever species, comes to Him, then that one immediately attains all happiness." Thus, any living creature who comes into the refuge of Shri Gusainji attains such extraordinary

divine happiness.

These pigeon and female pigeon were such blessed devotees and recipients of Shri Gusainji's grace. Therefore the extent of their account cannot be fully described. How far can one continue telling it?

Varta 179 - A Seth from Rajnagar, who became a

worm

Now the sentiment of the account of a Seth, a resident of Rajnagar, who became a sevak of Shri Gusainji, is being explained

Bhav Prakash (Revealing the Sentiment): This is a rajasic devotee. In the divine play, he is a water-creature belonging to Shri Yamunaji. Once, Shri Thakur and Shri Swaminiji, along with the devotees of Vraja, were engaged in water-sports. At that time, this being came there. Upon seeing him, Shri Swaminiji became greatly frightened. Because of that offense, he came to this earthly world. He manifested from Sunanda; therefore his devotional sentiment is of that form.

Prasang 1 – The Merchant of Rajnagar Who Became a Worm

One time, Shri Gusainji went to Dwarkaji. From Dwarkaji, he came to Rajnagar. There he sat in his meeting place at the house of Bhaila Kothari. At that time, all the Vaishnavas came for darshan. Among them, a merchant also came. When Shri Gusainji saw that merchant, he said, “Has Sethji come?” The merchant submitted, “Maharaj! By the grace of these Vaishnavas, today I have obtained your darshan. Therefore, please make me your sevak.” Then Shri Gusainji bestowed the Name upon him. Thus he became a Vaishnava. He then offered a gift, performed dandavat, and sat down.

Then Shri Gusainji instructed him, “Sethji! Now go and have the darshan of Shri Govardhannathji. Also go to Shri Gokul. Perform the Vraja pilgrimage and drink the water of Yamunaji.” The merchant replied, “Maharaj! If you bestow your grace, then I shall do so.” Shri Gusainji said, “Yes, Sethji, we shall certainly bestow our grace upon you. Come along with us. We shall arrange your darshan.” Sethji replied, “Maharaj! I am a householder. How can I leave immediately? At some suitable time, by your grace, I shall come.”

Then Shri Gusainji proceeded to Shri Gokul. There he performed the seva and adornment of Shri Navnitpriyaji. Afterward, he sat upon cushions and bolsters in his meeting place. Then all the Vaishnavas came for darshan. At that time, Shri Gusainji instructed a renounced Vaishnava, “There is a merchant in Rajnagar. I told him, ‘Come to Shri Gokul,’ but he said, ‘I cannot come right now; I will come at some

later time.' Bring that merchant to Shri Gokul." The renounced Vaishnava replied, "Maharaj! Very good. By your grace, I shall bring him."

After some days, that renounced Vaishnava took permission and came to Rajnagar. He stayed at the house of Bhaila Kothari and asked him, "Which merchant is the one whom Maharaj instructed to come to Shri Gokul?" Bhaila Kothari sent a Vaishnava along with him, and that Vaishnava showed him the merchant's house. The renounced Vaishnava entered the house and remembered Shri Krishna. Then he said to the merchant, "Sethji! Shri Gusainji has called for you. Therefore, come to Shri Gokul. I have come to take you there."

The merchant replied, "Yes, Vaishnavaji, I shall go to Shri Gokul." The renounced Vaishnava said, "Then come now." The merchant replied, "After I have a son, then I shall go." Hearing this, the renounced Vaishnava went for the darshan of Dwarkaji. After completing his pilgrimage, he returned about one and a half years later. By then, the merchant had a son. The Vaishnava said to him, "Now you have a son. Therefore come now."

The merchant replied, "Yes, I shall go to Shri Gokul. But let the boy grow up. After handing over the business to him, I shall go." The renounced Vaishnava returned to Shri Gokul. He offered dandavat before Shri Gusainji and submitted, "Maharaj! I told that merchant that Shri Gusainji has called him to Shri Gokul. He said that he would come after he had a son. Then I went to Dwarkaji and returned after one and a half years. By then he had a son. When I again asked him to come, he said that he would come after the boy grew up and took charge of the business. Therefore I have returned to Shri Gokul."

Shri Gusainji said, "You have come back, but will you go again?" The renounced Vaishnava replied, "Yes, Maharaj, I shall go." After some days, the renounced Vaishnava again departed from Shri Gokul and came to Rajnagar. He met the merchant and said, "Sethji! Now come to Shri Gokul." The merchant replied, "Yes, I shall go to Shri Gokul. My son has now grown up and is handling the business. But let me first enjoy the happiness of having a grandson; then I shall go to Shri Gokul."

The renounced Vaishnava again went to Dwarkaji. He stayed there for about a year and then returned. By then, the merchant had a grandson. The Vaishnava said, "Sethji! Now come. You now have a grandson." The merchant replied, "Yes, Vaishnavaji, I shall go to Shri Gokul. But let the grandson grow up, and let me enjoy playing with

him; then I shall go." The Vaishnava remained there, staying at Bhaila Kothari's house. After some time, the merchant left his body.

The Vaishnava reflected, "His body has been left behind, but what birth has he now taken?" He came to know that the merchant had taken birth as a snake. The Vaishnava went near him, called out to the snake, and said, "Sethji! Now you have died and become a snake. Therefore now come to Shri Gokul." The merchant replied, "At present I am guarding my wealth. Later I shall go to Shri Gokul." After some time, the snake also left its body.

Then he was born as a dog. The Vaishnava called the dog and said, "Sethji! Now come to Shri Gokul. You have now taken birth as a dog." The merchant replied, "Yes, I shall go to Shri Gokul. But there is great fear of thieves. Therefore I am guarding the mansion." After some time, the dog also left its body.

Then he became a worm in a water-trough. The renounced Vaishnava came again and thought, "The dog has left its body. What birth has he now taken?" Looking carefully, he saw that he had become a worm in the water-trough. He came and called the worm, saying, "Sethji! Now you have become a worm in the water-trough. Therefore now come to Shri Gokul." The merchant replied, "I shall not go to Shri Gokul yet. At present I take care of everyone here, and they are pleased with me."

Then the Vaishnava brought a small container, filled it with water, placed the worm into it from the trough, bathed, and set out for Shri Gokul carrying the container. After some days he arrived in Shri Gokul. He went before Shri Gusainji and showed him the container, saying, "Maharaj! I have brought Sethji to Shri Gokul." Shri Gusainji asked for the whole account: "What happened to him?"

Then the Vaishnava submitted, "Maharaj! He obtained a grandson and enjoyed the happiness of playing with him. Then he left his body and became a snake. He guarded his wealth. I told him, 'Sethji! Come to Shri Gokul.' He replied, 'I shall go to Shri Gokul, but at present I am guarding this wealth.' "Then the snake birth ended, and he became a dog. Again I said, 'Sethji! Now come to Shri Gokul.' He replied, 'I shall go to Shri Gokul, but there is great fear of thieves, so I am guarding the house.'

"Then he became this worm. Therefore I have now brought him before you." Shri Gusainji ordered, "Now cast him into Shri Yamunaji." The renounced Vaishnava went, placed him into Shri Yamunaji, bathed,

and returned. Then the merchant attained his liberation.

Bhav Prakash (Revealing the Sentiment): There is a great doubt in this narrative. Shri Gusainji told this merchant, “Go to Shri Gokul,” yet he did not go. Later, the renounced Vaishnava also told him, “Sethji! Go to Gokul,” but still his mind did not change. He remained attached to his household. That renounced Vaishnava also possessed divine power. If he had wished, he could have immediately turned the merchant’s mind toward the proper path. Then why did he undergo so much effort? The answer is that through the example of this merchant, the true nature of the soul is being shown. A soul is like this. By its own effort, worldly attachment never completely leaves it. Yet how could the resolve of Shri Gusainji ever prove false? Therefore, through his Vaishnava, he repeatedly had the merchant called to Shri Gokul in this manner. Shri Gusainji never abandons his own souls. No matter how attached a soul may be to worldly life, he still remembers that soul and, in this way, grants deliverance.

Shri Gusainji ordered that he be placed into Shri Yamunaji because, in the divine play, he is also a soul belonging to Shri Yamunaji. Therefore, through Shri Yamunaji, his connection with the divine play became firmly established. That merchant was such a greatly blessed devotee and such a recipient of Shri Gusainji’s supreme grace. Therefore, the depth of his narrative cannot be fully measured; how much of it can truly be told?

Varta 180 - One Man and Two Women, Kshatriya

Vaishnavas, from the East

Now the inner devotional sentiment (bhav) of the account of three Kshatriya Vaishnavas from the eastern region—one man and two women, who were sevaks of Shri Gusainji—is being described.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, the man's name is Rangadevi, and the two women's names are Guda and Nigudha. These three manifested from Sunanda; therefore, they are forms of her sentiment.

These three had manifested among Kshatriyas in the mortal world. The man was married to these two women. Later, their parents died. Then the three of them set out on pilgrimage. They came to Shri Gokul. There they became sevaks of Shri Gusainji. Afterwards, they prayed to Shri Gusainji and received Shri Thakurji. Bringing Him to their home, they began serving Him there. All three performed Bhagavad-seva with great love and affection. They would respectfully and insistently have Vaishnavas partake of mahaprasad every day according to proper observance. In this way they lived.

Prasang 1 – The Test of Vaishnava Devotion

They served Shri Thakurji with immense love and affection. Whenever any Vaishnava came anywhere nearby, they would search for him and bring him home. Then, with great persuasion and loving insistence, they would have him partake of mahaprasad. One day, they went to invite a Vaishnava. They found a Vaishnava sleeping near a stepwell. Lifting his ragged covering, they looked and saw a kanthi around his neck. Then they understood that he was a Vaishnava. They said to him, “O Vaishnava! Get up.”

But the Vaishnava did not reply. Then they took hold of his hand and forcibly made him get up. The Vaishnava began abusing them, yet they still forcibly brought him home. Afterwards, they gave him a water pot and said, “Go and relieve yourself.” He went and later returned. Then they had his hands washed, had him clean his teeth,

and then bathe. After that, they placed before him the materials for tilak and sacred markings and said, “O Vaishnavaji! Apply tilak and do your japa.”

Then this Vaishnava went and said to the two women, “This Vaishnava belongs to the divine play; I have brought him here. Therefore, remain with folded hands and serve him. Whatever he says, do it.”

Bhav Prakash (Revealing the Sentiment): Here it is shown that if, by observing the external behavior of this Vaishnava, any unfavorable feeling arose in the minds of the women, it would lead to their downfall and would become an offense toward a Vaishnava. Therefore, he explained this to them beforehand.

This Vaishnava is a companion of Shri Yamunaji in the divine play. Her name is Priyatama. These three—the man and the two women—are companions of Priyatama. This man knows that fact. Therefore, he revealed the true identity of this Vaishnava to them, thinking, “Through this Vaishnava our purpose will be fulfilled.” Hence he instructed both women to remain eager in Vaishnava's service.

Afterward, the Vaishnava bathed. Then they completed the offering of bhog. Having completed the offering, they called the Vaishnava and gave him darshan. After performing the arati and putting Shri Thakurji into repose, they came outside and said to the Vaishnava: “O Vaishnavaji! Please take mahaprasad.” The Vaishnava replied, “I will absolutely not take it.” Then they said, “What do you want? Ask for whatever you desire.” The Vaishnava replied, “I want your wife.”

They answered, “My wife is present.” One of the women came forward and stood with folded hands. Then he said, “I want your other wife.” The second woman also came and stood with folded hands. The Vaishnava then said, “Leaving your husband, what would you do by coming with a renunciate like me?” The two women replied, “Whatever service you instruct us to do, we shall do. You are a Vaishnava. But please take mahaprasad in our home.” Then the Vaishnava said, “Give me all your wealth and your house.”

The man replied, “This wealth, this house, these wives—everything is given to you. But please take mahaprasad.” The Vaishnava then said, “Very well. Leave the house. Then I will take mahaprasad.” The man replied, “Even now I am ready to place Shri Thakurji in a carrying box and depart. You please take mahaprasad.” The Vaishnava said, “When you place Shri Thakurji in the box and leave, then I will take mahaprasad.” Then the sevak bathed and entered the temple to place Shri Thakurji in the carrying box.

At that moment Shri Thakurji spoke: “If he wishes to take mahaprasad, let him take it. Otherwise let him remain hungry. After placing Me away, where are you going?” The sevak replied: “Maharaj! A Vaishnava must certainly be made to take mahaprasad. How can a Vaishnava leave my house hungry? Whatever this Vaishnava asks, I will do. But I will definitely have him take mahaprasad.”

Bhav Prakash (Revealing the Sentiment): By saying this, he demonstrated that it is not the duty of a sevak to allow a Vaishnava to leave his house hungry. He also showed that, before Bhagavad-dharma, wife, wealth, and similar things are insignificant.

Then Shri Thakurji became extremely pleased and said: “Your steadfastness toward a Vaishnava has greatly pleased Me. Ask for a boon. I shall grant whatever you request.” The sevak said: “Maharaj! I ask only this: may no Vaishnava ever leave my house hungry. And just as You have become pleased with me, may Vaishnavas also always remain pleased with me.”

Bhav Prakash (Revealing the Sentiment): Here the greatness of Bhagavadiya Vaishnavas is described. Bhagavadiya Vaishnavas are above all others. Why? Because Thakur Himself resides in their hearts. Therefore they are supreme. When they become pleased, Thakur Himself also becomes pleased. This is what is being shown here.

Afterward, Vaishnava gladly accepted mahaprasad. Becoming very pleased, he blessed them: “May you always continue in this same way —serving Bhagavan, serving the Guru, and serving Vaishnavas. I have tested many people, but blessed indeed is your firmness.” Then the Vaishnava said: “Now I shall leave.” The Vaishnav replied: “Today we will certainly not allow you to go. I will keep you here for five or seven days and then bid you farewell.”

So the Vaishnava stayed. After resting for a short while, they performed the Utthapan seva. The women prepared the warm offerings. They offered the afternoon bhog. After the offering was completed, they gave the Vaishnava darshan. Then they put Shri Thakurji to rest and had the Vaishnava take mahaprasad. After that, the two women and the man also took mahaprasad. Then they sat together for Bhagavad-varta. The Vaishnava spoke divine topics, and the man and women listened. Hearing these talks, they became greatly pleased.

Then they said to the Vaishnava: “O Vaishnavaji! Please always stay with us. You are worthy of true satsang. Where else could we obtain

such satsang? You have shown us great kindness." The Vaishnava remained there for five or seven days. Afterward he said: "Now please give me permission to leave. I will not remain any longer." They replied: "It would be good if you stayed with us for some more days." The Vaishnava answered:

"Indeed, my own mind also desires to remain with you for some time. But now I shall go to Vraja, behold the divine face, drink the waters of Shri Yamunaji, perform the Vraja pilgrimage, and have darshan of Shri Gusainji. Then I will return to you and stay here for some time, because your affection for Vaishnavas is very great. But now permit me to depart. I shall go." Then the man folded his hands and prayed: "If you require travel expenses or clothing, please command us." The Vaishnava replied: "We have no custom of asking for anything."

Bhav Prakash (Revealing the Sentiment): By this he indicated that his way of life was dependence upon providence. What does that mean? Whatever the Lord gives without being asked, at that time, is what sustains him. He depends on no one and has no expectation for any material object.

Then, without his asking, they gave him travel expenses, clothing, prasad, and other necessities. Afterwards they bade him farewell. The two women and the man then returned home and continued serving Shri Thakurji. They performed the seva with great love. From that time onward, Shri Thakurji began openly displaying His affectionate responsiveness toward them. Out of grace, He would ask them for whatever He desired. He continually bestowed such grace upon them.

Bhav Prakash (Revealing the Sentiment): The intention of this varta is as follows: When can it be known that complete love for Shri Thakurji has arisen? It is known when one offers body, mind, and wealth to Bhagavadiya Vaishnavas; when one regards them as supreme above all; and when one loves them without any selfish motive.

Whatever conduct may be seen in a Bhagavadiya Vaishnava, no unfavorable feeling should arise toward him. Then one should understand that the devotional sentiment has become firmly established. Without this established devotional sentiment, the bliss of the Pushtimarg cannot be attained. By the grace of Shri Gusainji, this man and these two women possessed such a sentiment. Therefore Shri Thakurji Himself became pleased with them.

These man and women were such Bhagavadiyas, recipients of Shri Gusainji's grace and firmly established in his refuge. Therefore, how

much can truly be said in describing their greatness?

Varta 181 - A Bania Vaishnava to Whom the

Distinctions of Love, Attachment, and Divine

Absorption Were Explained

Now, a Bania Vaishnava who was a sevak of Shri Gusainji came with the group from Gujarat. To him, Shri Gusainji explained the distinctions between love (prema), attachment (aasakti), and divine absorption (vyasan). The sentiment of that Varta is being narrated.

Bhav Prakash (Revealing the Sentiment): This is a sattvic devotee. In the divine play, her name is “Rajna.” She manifested from “Vandevi,” therefore her devotional sentiment is of that form.

He was born in Gujarat in the family of a wealthy Bania. When he became about twenty years old, his parents passed away. Afterward, he came for the darshan of Shri Ranchhodrayji. At that time, Shri Gusainji had also arrived there for the darshan of Shri Ranchhodrayji. There he obtained the darshan of Shri Gusainji. Then he thought, “This is certainly a great Mahapurush. Therefore, it would be good to go into his refuge.” Afterward, Shri Gusainji took leave of Shri Ranchhodrayji and returned to his residence. This devotee also followed Shri Gusainji there. When he found an opportunity, he submitted: “Maharaj! Please be merciful and accept me into your refuge.” Then Shri Gusainji, recognizing him as a divine soul, graciously accepted him into his refuge. Afterward, Shri Gusainji departed from there and went to Shri Gokul.

Prasang 1 – The Devotee’s Desire to Feed the Worthiest

Vaishnava

After that, this Vaishnava came to Shri Gokul along with a group from Gujarat for the darshan of Shri Gusainji. Upon arriving, he took the darshan of Shri Gusainji. Then he offered dandavat pranam before Shri Gusainji and presented an offering. Afterward, he sat there. For five to seven days he remained in Shri Gokul taking darshan. Then he submitted before Shri Gusainji: “Maharaj! Please arrange some manorath for all seven divine forms.”

At that time, this Bania Vaishnava—the one to whom the distinctions of love, attachment, and devotional absorption were explained—placed cloth, garments, and some wealth before Shri Gusainji and said: “Maharaj! Please do whatever can be done with this.” Then Shri Gusainji fulfilled all of this Vaishnava’s manoraths. Beautiful garments were offered, and the prepared offerings were presented for enjoyment. Afterward, Shri Gusainji proceeded to Shri Nathji’s temple. This Vaishnava went along with him. There he took the darshan of Shri Govardhannathji.

Shri Gusainji personally performed the seva and adornment. Then at night this Vaishnava came before Shri Gusainji and again placed garments, cloth, provisions, and wealth before him and submitted: “Maharaj! Whatever can be done from this, please perform a manorath for Shri Govardhannathji.” Then garments were offered and the prepared offerings were presented for enjoyment. All his manoraths were fulfilled. For another five to seven days he remained there taking the darshan of Shri Govardhannathji. Then he returned to Shri Gokul.

Afterward, Shri Gusainji arranged saffron baths for all the children. The Vaishnava offered gifts and performed arati. Then he sent sari and blouse offerings inside for all the daughters-in-law and girls of the household. After that he submitted before Shri Gusainji: “Maharaj! If I may receive permission now, I would like to undertake the pilgrimage of Braj.” Shri Gusainji granted permission and said: “Go happily and return.”

He completed the entire Braj pilgrimage and then returned to Shri Gokul. He offered dandavat before Shri Gusainji and submitted: “Maharaj! By your grace I have completed the Braj pilgrimage. Now I have one desire. Please kindly fulfill it.” Shri Gusainji asked: “What desire do you have?” The Vaishnava submitted: “Maharaj! My desire is that you show me some worthy Brahmin, and I will feed that

Brahmin. I will serve him whatever food he desires." Then Shri Gusainji said: "If this is your desire, then we permit it. If you wish to do it, then I shall tell you." The Vaishnava replied: "Maharaj! Whatever you command, that alone I shall do."

Then Shri Gusainji instructed: "If you feed one Namdhari Vaishnava properly with Mahaprasad, then it should be considered equal to feeding one hundred Brahmins." The Vaishnava asked: "Maharaj! Shall I feed one hundred Namdharis?" Shri Gusainji replied: "If you feed one Samarpani devotee, then it should be considered equal to one hundred Namdharis." The Vaishnava said: "Maharaj! Then I shall feed one hundred Samarpani devotees." Shri Gusainji replied: "If you feed one devotee who performs seva according to the discipline established by Shri Acharyaji, then it should be considered equal to one hundred Samarpani devotees." The Vaishnava said: "Then I shall feed one hundred such servants engaged in disciplined seva."

Shri Gusainji replied: "If you feed one loving devotee who takes the Lord's Name with love, serves with love, lives by dependence upon God alone, and is without possessions, then it should be considered equal to one hundred such sevaks engaged in Bhagavad-seva." The Vaishnava said: "Maharaj! Then I shall feed one hundred such devotees." Shri Gusainji replied: "To find one hundred such devotees is extremely difficult."

The Vaishnava answered: "Maharaj! Creation extends into countless numbers. I am only a merchant Vaishnava, but I shall search and find them." Then Shri Gusainji said: "If you feed one devotee in the state of attachment (Asakti Avastha), it should be considered equal to one hundred loving devotees." The Vaishnava submitted: "Maharaj! Then I shall feed one hundred devotees in the state of attachment."

Shri Gusainji replied: "To find one hundred such devotees is very difficult." The Vaishnava again submitted: "Maharaj! Shri Acharyaji Mahaprabhuji and you have accepted sixty lakh souls. I shall travel throughout the earth and find them."

Then Shri Gusainji said: "I will now tell you the final state; therefore do not speak further. If you feed one devotee in the state of devotional absorption (Vyasan Avastha), then it should be considered equal to one hundred devotees in the state of attachment."

The Vaishnava submitted: "Maharaj! Very good. I shall do exactly as you command. Therefore please tell me who such a devotee is." Then Shri Gusainji instructed: "The state of attachment was attained by

Kumbhandas. And the state of devotional absorption was attained by Gajjan Dhavan. Such devotees are exceedingly rare to find. I have told you this. This is the final state. Therefore I have explained it to you."

Bhav Prakash (Revealing the Sentiment): In this account, a progressively increasing rarity is described. Among the four varnas, Brahmins are said to be the highest. Yet superior even to them is a Namdhari Vaishnava, one who has accepted the refuge of the Lord. Therefore a Namdhari Vaishnava is greater than a Brahmin. Higher than such a Vaishnava is a Samarpani devotee, one who has offered all possessions to the Lord. Higher still is one engaged in seva according to the discipline established by Shri Acharyaji, serving the Lord carefully and properly in accordance with that sacred standard.

Among those who perform such seva, one who serves with affection and performs remembrance with love is called a loving devotee (Premi Bhakta). Such devotees are superior because love is supreme. It is through love alone that the Lord becomes bound. Such loving devotees are established in divine rasa; therefore they are called superior. Higher than them are those in the state of attachment (Asakti). They possess firm faith in the Lord's divine form. Everything apart from the Lord appears insignificant to them. They have no taste for household affairs and worldly concerns. Beyond even that is the state of devotional absorption (Vyasan Avastha). A devotee in this state cannot remain even for a moment without the Lord's divine form. When such a condition arises, the soul becomes truly fulfilled.

Therefore Shri Acharyaji says in Bhaktivardhini: "When one attains complete absorption in Krishna, at that very moment one becomes fulfilled." The state of devotional absorption was attained by someone like Gajjan Dhavan. Therefore such devotees are called rare. The mention of feeding only one devotee also teaches that when many Vaishnavas are fed at once, the mind may become distracted and proper conduct may not be maintained. Therefore Mahaprasad should be served to Vaishnavas in such a way that the mind remains filled with loving affection and the proper conduct of the path is fully observed.

This Vaishnava was such an extraordinarily blessed recipient of Shri Gusainji's grace and such a true devotee of the Lord that there is no limit to his account. How far can it be described?

Varta 182 - A Vrajvasi from Rawal

Now the sentiment (inner meaning) of the account of a Vrajvasi of Rawal, who was a sevak of Shri Gusainji, is being narrated.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, his name is Manohar Gopa. He manifested from Vanavedi; therefore his devotional sentiment is of that form.

Prasang 1 – The Brajvasi of Rawal Finds the Divine Pichkari

One day, he came to Shri Gokul. After arriving, he had the darshan of Shri Gusainji and submitted a request: “Maharaj, please bestow your grace upon me and give me the Name.” Then Shri Gusainji mercifully bestowed the Name upon him. Afterward, Shri Gusainji asked, “Do you live in Rawal?” The Brajvasi replied, “Maharaj, I live only in Rawal.” Then Shri Gusainji asked, “What work do you do?” He replied, “Maharaj, I take all the village cows out for grazing.” Shri Gusainji said, “Good. Come here occasionally.” The Brajvasi replied, “Maharaj, now I have become your sevak. I may not be able to come every day, but I will come from time to time.” Then Shri Gusainji gave him permission, saying, “Now you may go.” Thereupon he returned to Rawal.

After reaching Rawal, he continued daily taking the cows out to graze. Once, during the days of Phagun, he was grazing the cows far away up to Chintaharan and wandering through the forest. There, gulal had been showered. He saw gulal, abir, and chova everywhere. While observing all this, he continued walking ahead. Then he found a jeweled pichkari. He offered dandavat pranam and picked it up in his hand. Then he thought, “I shall place this into the holy hands of Shri Gusainji.” He also gathered a little of the gulal and abir. After offering dandavat again, he returned to Rawal. After reaching Rawal, he delivered all the cows to their respective homes and then came to Shri Gokul.

There he offered dandavat to Shri Gusainji and submitted: “Maharaj, I was grazing cows at Chintaharan. I wandered far away, and there I saw a great showering of gulal. I also saw abir, chova, sandalwood, and many such things. Maharaj, I offered dandavat and brought back

cloth stained with those colors, and I also brought some gulal." He showed all these things to Shri Gusainji. He also showed the colored cloth and placed the pichkari into Shri Gusainji's holy hands. Upon seeing them, Shri Gusainji became greatly pleased and said to the Brajvasi: "Come, show us that place." The Brajvasi replied, "Maharaj, please come."

Then Shri Gusainji mounted a horse and set out. The Brajvasi walked ahead while Shri Gusainji followed on horseback. When they reached the place where the gulal had been showered, the Brajvasi stood there, and Shri Gusainji arrived. Shri Gusainji carefully observed everything. He saw the place where the gulal and abir had been showered. After taking darshan there, Shri Gusainji rolled upon that spot. Then he collected some abir, gulal, and pieces of the colored cloth and returned to Shri Gokul. That night, Shri Gusainji came to his meeting place and recited the sacred discourse. The Brajvasi listened to it. When the discourse ended, he came before Shri Gusainji and offered dandavat.

Then Shri Gusainji instructed him: "Do not return to Rawal now. It is already very late at night. Rise early in the morning and then go. For now, take Mahaprasad." Shri Gusainji then ordered a khavas: "Provide him with excellent ansakhadi Mahaprasad and laddus. Give him whatever he asks for." The khavas took him and instructed the storekeeper: "Give him whichever Mahaprasad he desires." The storekeeper accordingly served him Mahaprasad. Afterward, the Brajvasi came again before Shri Gusainji. Shri Gusainji then gave him a prasadi upper cloth, scented with saffron and chova, and draped it over him. The Brajvasi became greatly delighted.

Then Shri Gusainji instructed him: "You should sleep here in this meeting place tonight." Further, Shri Gusainji ordered: "You should come regularly to this meeting place and bring news of the forest in this manner." The Brajvasi replied, "Very well, Maharaj, I shall do so." Thus he slept in the meeting place that night. The next morning he rose and returned to Rawal. Then he took the cows and went again into the forest. In the evening he returned home, and every night he would come to Shri Gusainji. Shri Gusainji always showered grace upon him. Then he attained knowledge of his own divine form. Thereafter the Brajvasi submitted: "Maharaj, please grant me Brahma-Sambandha."

Bhav Prakash (Revealing the Sentiment): He requested Brahma-Sambandha so that his relationship with the divine play might become firmly established. Then Shri Gusainji said: "Very well. Tomorrow we

shall grant you Brahma-Sambandha.” The next day, out of grace, Shri Gusainji bestowed Brahma-Sambandha upon that Brajvasi. Afterward, Shri Gusainji instructed him: “Take the juthan here.” He also had a portion distributed to him, saying: “Take it with you into the forest.” He did so, and when he returned from the forest at night, he partook of it.

Thereafter, whenever he came regularly according to his daily discipline, he would have the darshan of Shri Gusainji. Shri Gusainji would daily have a portion distributed to him, which he would take and then return to Rawal. This Brajvasi was such a greatly blessed Bhagavadiya, fully favored by the grace of Shri Gusainji, that the extent of his story cannot be measured. How much of it can possibly be told?

Varta 183 - Raja Bhim

Now the sentiment of the account of Raja Bhim and his wife of Gujarat, sevaks of Shri Gusainji, who had knowledge of their previous birth, is explained.

Bhav Prakash (Revealing the Sentiment): These two are rajasic devotees. In the divine play, their names are “Nrudevi” and “Nehdevi.” “Nrudevi” manifested as Raja Bhim, and “Nehdevi” manifested as his wife. They appeared from “Vandevi,” and therefore this is their devotional form.

Prasang 1 – Knowledge of a Previous Birth

As soon as Raja Bhim was born from his mother's womb, he received knowledge of his previous birth. His wife also retained the memory of her previous birth. Therefore, both husband and wife constantly remembered their previous birth and remained troubled and distressed in their minds, thinking, “By what means can we now perform the seva of Shri Thakurji?” Then, during the night, Shri Thakurji revealed Himself to both of them and said, “Go to the shelter of the person who will tell you the account of your previous birth. Act exactly according to what he tells you.”

After this, both husband and wife thought within themselves, “Who is there here who can tell us about our previous birth? Therefore, let us go on pilgrimage. If someone there tells us, then we shall know.” With

this thought, Raja Bhim said to his father, “We desire to undertake a pilgrimage. If you permit us, we shall go.” His father replied, “Go, certainly.” Then both husband and wife set out on pilgrimage. Wherever there was a great holy place, wherever there was a renowned scholar, they would go there and begin discussions. They would engage in conversation and inquiry. Yet no one spoke of their previous birth.

In this manner, after completing all the pilgrimages, Raja Bhim arrived at Shri Gokul. There Raja Bhim set up camp at Shri Thakurani Ghat. At that time Shri Gusainji was proceeding to perform the midday Sandhyavandan. His glance fell upon Raja Bhim. Raja Bhim then received the darshan of Shri Gusainji. Seeing the extraordinary divine radiance of Shri Gusainji’s form, Raja Bhim offered full prostrated obeisance. Then Shri Gusainji said from His lotus mouth, “You have gone on pilgrimage searching for a certain matter. Have you found what you were seeking?” Raja Bhim replied, “Maharaj, I have not found it.”

Shri Gusainji then said, “Come to the bethak. I shall tell you everything.” At that moment Raja Bhim became certain in his mind: “Since Shri Gusainji Himself has asked about this matter, this must surely be the truth.” After that Shri Gusainji proceeded to the temple. Rajbhog arati was performed. Then the period of Anosar took place. After Shri Gusainji had taken His meal and rested, the time for Utthapan arrived. Before the Utthapan, Shri Gusainji was seated upon the cushions of the gadi. Raja Bhim was sitting in the bethak. He offered full prostrated obeisance to Shri Gusainji and humbly prayed, “Maharaj! If You intend to bestow Your grace upon us, then kindly do so now.”

Shri Gusainji then sent all the Vaishnavas away. Afterward, Shri Gusainji narrated to Raja Bhim and the queen the entire account of their previous birth. He said: “In your previous birth, you were a farmer in a village. This woman, who is now your wife, was then the wife of a merchant. There was an adulterous attachment between you and her. She used to come daily to the fields. This continued for many days. One day, while digging in the field, you discovered an excellent piece of ground. A large stone emerged. Beneath it was a beautiful underground chamber. Within that chamber was a temple. In that temple was a beautiful form of Shri Thakurji. Seeing it, you were filled with great wonder.

At that very moment this woman arrived. You showed everything to her and asked, ‘What is this?’ She replied, ‘This is the form of Shri

Kanhaiyalal, Shri Thakurji. Great indeed is our fortune that this form has manifested before us.' Then you cleared away all the earth from there, brought water, and washed the temple. After bathing yourselves, you bathed Shri Thakurji. Then you brought beautiful forest fruits, carefully prepared them, and offered them as bhog. You also brought flowers from various places, made garlands, and adorned Shri Thakurji with them.

In this way you began performing daily seva. Whenever you brought any new item or ingredient, you offered it. You adorned Shri Thakurji and offered bhog. Afterwards you swept and cleaned the temple. You gathered flowers from various places and brought them. Thus both of you secretly performed seva very well, and no one knew about it. There are many such incidents. By continuing in this way, a deep attachment and supreme delight in Shri Thakurji arose within you. All worldly desires were abandoned. Your minds became absorbed in the seva of Shri Thakurji.

One day, while engaged in Bhagavad-seva and chanting the Lord's Name, by the will of Bhagavan the underground chamber suddenly collapsed from above. At that moment both of you gave up your bodies. Then the messengers of Dharmaraj came to take you. Behind them came the messengers of Vishnu. The messengers of Yama said to the messengers of Vishnu, 'These two committed adultery. They have performed many actions contrary to the Vedas.' The messengers of Vishnu replied, 'Shri Thakurji has granted them the supreme destination. They shall attain the highest state. They have cleansed the temple of Shri Thakurji. Therefore they shall attain the supreme position. There is no doubt in this.'

Having said this, the messengers of Vishnu took both of you away. They brought you before Shri Thakurji. Then Shri Thakurji said, 'Ask for whatever you desire. I am greatly pleased with you.' With folded hands both of you prayed to Shri Thakurji, 'Maharaj! Why are You showing us such mercy? We performed very low actions. What is the reason for this?' Shri Thakurji replied, 'You indeed performed low actions, but you also cleaned My temple. Therefore I have accepted your seva. I am greatly pleased with you. Ask for whatever you desire.'

Then both of you said, 'Maharaj! If You are pleased and wish to grant us a boon, then we ask for a human birth. Let us go again to the mortal world, become husband and wife, perform the seva of Shri Thakurji, and engage in Bhagavad-bhajan. Therefore we ask only this: please grant us a human birth.'

Bhav Prakash (Revealing the Sentiment): The reason is that without a human birth, Your seva is difficult to attain. Even the gods desire birth upon this earth. Therefore Gopaldasji sang: “Even the celestial beings desire residence upon the earth, so that they may perform the service of Shri Vallabh Kumar.” Thus the human body is exceedingly excellent. Therefore those two asked for human birth. The supremacy of Bhagavad-bhajan and seva is also shown here. Even after receiving the direct darshan of Bhagavan, they asked only for seva. Such is seva that even Bhagavan becomes bound by it. Therefore a Vaishnava should not remain even for a moment without seva. This principle is thus established.

Then Shri Thakurji said, “Your desire shall be completely fulfilled.” Afterward you took birth upon the earth. In this detailed manner Shri Gusainji narrated everything to Raja Bhim. Hearing it, Raja Bhim attained full understanding. Then he prayed to Shri Gusainji, “Maharaj! Please bestow Your grace upon us and now accept us into Your shelter.” Out of mercy, Shri Gusainji bestowed the Name upon Raja Bhim and the queen. The next day He had them observe a fast and then, in the presence of Shri Navneetpriyaji, granted them Brahmasambandh. Afterward Raja Bhim prayed to Shri Gusainji, “Maharaj! Kindly show mercy upon us and install for us the seva of Shri Thakurji.”

Out of grace, Shri Gusainji established the seva of Shri Thakurji for Raja Bhim. Then Shri Gusainji mercifully taught Raja Bhim all the proper methods and practices of seva. Afterward Raja Bhim prayed, “Maharaj! If it is Your command, we shall now return to our homeland.” Shri Gusainji then gave Raja Bhim permission to depart. Raja Bhim offered many gifts to Shri Gusainji. After some days they arrived in their own country. There, in a secluded part of the palace, they prepared a temple for Shri Thakurji and installed Him there. Thereafter both husband and wife together began performing the seva of Shri Thakurji properly and with great care. They also daily performed manasi seva of Shri Gokul. They composed many padas concerning Shri Gusainji and Shri Gokul.

Within a short time Shri Thakurji began manifesting His divine responsiveness. Whatever they desired, they could ask and receive. Such was Raja Bhim, an exceedingly great recipient of the grace of Shri Gusainji and a true devotee of the path. Therefore, how much can be said of his account?

Varta 184 - A Renounced Brahmin of Govardhan

Now the sentiment of the account of a renounced Brahmin of Govardhan, a sevak of Shri Gusainji, who brought two Vaishnavas to his home while performing the circumambulation of Shri Giriraj, is explained.

Bhav Prakash (Revealing the Sentiment): This devotee is of a sattvic nature. In the divine play, his name is “Maya.” He manifested from “Ranga,” and therefore this is his devotional form.

He was born in Govardhan in a Sanadhya Brahmin family. From childhood itself he lived in a state of renunciation. His parents understood that he was a renunciate from a previous birth. Therefore they did not become deeply attached to him. Later, when he became seventeen years old, his parents passed away. Then he came to Gopalpur and became a sevak of Shri Gusainji. After that he remained there.

Prasang 1 – The Renounced Brahmin and the Two

This renounced devotee performed one circumambulation of Shri Giriraj every day. Afterward he sustained himself by begging for small pieces of food. There was also a Vaishnava householder who came to Shri Gokul. In his mind he desired to obtain employment. However, he would not accept employment in the household of Shri Acharyaji Mahaprabhuji. Then he went to Shri Giriraj, thinking, “Perhaps I may find employment here.” But there too, employment existed only in the service of Shrinathji and in the households of the Shri Vallabh family. There was no other employment available. Therefore he abandoned all such thoughts and sat down to engage in Bhagavad-bhajan.

Bhav Prakash (Revealing the Sentiment): Here it is shown that accepting wealth or livelihood connected with the Lord (Deva-ansh) or the Guru (Guru-ansh) is prohibited. Therefore a Vaishnava should never accept it under any circumstances. That Vaishnava remained seated day and night upon one seat, engaged in devotion. The renounced sevak would pass by while performing parikrama and would see him every day.

After observing him for about five days, the renounced Vaishnava thought within himself, “Where does this person obtain Mahaprasad?” With this thought he said to him, “Come. Continue your Bhagavad-bhajan there, and also take Mahaprasad there.” Saying this, he took him to his small room. Whatever food he obtained through begging, he cooked. He offered bhog and then served a plate of Mahaprasad to that Vaishnava before taking it himself. In this manner many days passed. Then a third Vaishnava came there and also sat down to engage in Bhagavad-bhajan. The renounced Vaishnava asked him, “Do you wish to stay here?” He replied, “Yes, I do.” Then he also began serving a plate of Mahaprasad to him. Now those Vaishnavas would remain seated, engaged in Bhagavad-bhajan, and would take Mahaprasad.

Meanwhile the renounced Vaishnava would go begging, prepare the food, and cook. This involved great labor for him. Seeing his effort, Shri Thakurji said, “You do the cooking, and I shall do the serving.” Both of those Vaishnavas heard these words and asked, “Who is this second person?” When they looked, they saw that it was Shri Thakurji Himself. Then both of them offered a prayer: “Maharaj, if You permit us, the three of us can do the work together.” Shri Thakurji replied, “You do the cooking. This second one will do the serving. And this renounced devotee will bring the food obtained through begging. In

this way all three of you should work together." From then onward they acted in exactly that manner.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that if a Vaishnava is hungry and has no means of obtaining food or drink, then one should bring that Vaishnava into one's home and lovingly offer Mahaprasad. This is the duty of every Vaishnava. It is also taught that the person receiving Mahaprasad should render some service in the home of the Vaishnava who is feeding him before accepting the Mahaprasad. Why? Because the Lord possesses a very tender nature. When a devotee becomes exhausted while performing seva, the Lord Himself becomes distressed.

Therefore, if the recipient performs some service before taking Mahaprasad, the burden upon that Vaishnava is reduced. The Lord's affection for His devotees is also demonstrated here. How? If a Vaishnava serves another devotee with a completely selfless attitude, then the Lord remains under that devotee's control. Indeed, the Lord Himself offered to perform the serving. Thus it is shown that service to Vaishnavas is supreme. These three were such great recipients of the grace of Shri Gusainji and such beloved devotees of Bhagavan. Therefore, how much can truly be said of their glory?

Varta 185 - One King of the East who asked

about the duties of a householder and a

renunciant

Now the sentiment of the varta is being explained regarding a sevak of Shri Gusainji, a king from the East region who used to inquire about the duties of a householder and a renunciate.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the divine play, this devotee's name is "Sanshayashila" (one inclined toward doubt). This devotee manifested from "Ranga," and therefore possesses that corresponding devotional sentiment.

Previously, he was born as a king. Later, when he became twenty-two years old, his father passed away. Then he became the king. After some time, he came to Jagannath Temple in Purushottam Puri for the darshan of Lord Jagannath. During those days, Shri Gusainji was also residing in Purushottam Puri. The king received his darshan, and the darshan was extraordinarily divine. The king offered dandavat pranam and then submitted a prayer: "Maharaj! Please bestow your grace upon me and accept me as your sevak." Then Shri Gusainji accepted him into His refuge. Afterward, other members of the king's family also became sevaks.

Then the king submitted: "Maharaj! What is my duty now?" Shri Gusainji instructed: "O King! Perform the service of Bhagavan." Out of grace, Shri Gusainji bestowed Shri Thakurji upon the king and instructed: "Serve Him with love and affection. Also keep the association of Vaishnavas who come and go." Then the king took Shri Thakurji with him and returned to his kingdom.

Prasang 1 – The Doubt About the Duties of a Householder

and a Renunciate

That king served Shri Thakurji very properly. Whenever any Vaishnava came, he would lovingly offer Mahaprasad to him. Afterward, he would spread bedding, seat the guest comfortably, and provide excellent hospitality. He would keep the Vaishnava with him for fifteen days or a month. Then, when the Vaishnava was departing, the king would ask: “Please tell me, O Vaishnava! Which is superior—the duty of a renunciate or the duty of a householder?” The king always had doubts regarding this matter. He never reached a conclusion.

He asked many Vaishnavas, and many answers were given, but still no definite conclusion arose. His doubt remained unresolved. At one time, Adbhutdasji was wandering throughout Vraj and happened to arrive at the king’s residence. The king served Adbhutdasji very respectfully and offered him Mahaprasad. When Adbhutdasji was preparing to leave, the king submitted: “Maharaj! Please stay here for a few days.” Adbhutdasji replied: “I do not stay even one night in anyone’s house.” Then the king submitted: “Maharaj! By your grace, please allow me to ask one question. Kindly answer it and then proceed on your way.”

Adbhutdasji said: “Speak, O King. What do you wish to ask?” The king replied: “Maharaj! I have asked many Vaishnavas whether the duty of a renunciate is superior or the duty of a householder is superior. Many have given answers, but no conclusion has been reached. My doubt has not gone away. Please mercifully remove my doubt.”

Adbhutdasji said: “O King! Shall I explain it to you, or shall I demonstrate it?” The king replied: “Maharaj! Please demonstrate it.” Then Adbhutdasji said: “If you do exactly as I instruct, then I shall demonstrate it.” The king replied: “Maharaj! Whatever you command, I shall do.”

Adbhutdasji said: “Bring a fine horse from your stable and mount it. Then ride it alone. Continue riding, and wherever you come to a village, enter that village.” The king did exactly as instructed. Toward evening he came to a tree. He stopped his horse beneath it, tied the horse there, and sat under the tree.

In that tree lived a Bhil couple. They had a son and a daughter. They had gone into the forest and brought back four fruits. The four members of the family divided the four fruits among themselves, one

fruit for each. Then they noticed the king sitting beneath the tree. The Bhil man said: “Today a guest has come to us. I will give him my fruit.” So he gave his fruit to the king. Then the Bhil woman said: “I too shall give him my fruit.” She also gave her fruit. Then their son and daughter also gave their fruits. Thus all four of them gave their fruits to the king.

The king accepted them and became very pleased. That night he remained there. The next morning he mounted his horse and rode on. After riding for some time, he arrived at a village and entered it. All the kings of that region had assembled there. The king also sat among them. The ruler of that village had a daughter whose marriage was to be arranged. A large cauldron of oil had been heated. A ring had been thrown into it.

The king had declared: “Whoever removes this ring from the boiling oil shall receive my daughter in marriage.” Many kings had gathered, but none had the ability to remove the ring from the boiling oil. At that moment Adbhutdasji arrived there. He sat directly in the cauldron of boiling oil and bathed in it repeatedly as if it were ordinary water. Then he took the ring in his hand and came out.

All the kings folded their hands and offered dandavat pranam, saying: “Maharaj! You are blessed indeed.” Then the king whose daughter was to be married folded his hands and submitted: “I give my daughter to you.” Adbhutdasji replied: “To me?” The king said: “Yes, to you.” Then Adbhutdasji pointed toward the king who had come there and said: “Marry her to him.” Immediately afterward, Adbhutdasji departed into the forest. The king was married to the princess and returned to his own home.

After returning, he again began serving Shri Thakurji. Whenever Vaishnavas came, he would offer them Mahaprasad and ask: “Tell me, O Vaishnava! Which is superior—the duty of a householder or the duty of a renunciate?” Some would say one thing, and others would say something else. Thus his doubt still did not disappear.

After some time, Adbhutdasji again arrived there. The king offered him Mahaprasad, served him well, and again submitted: “Maharaj! Which is superior—the duty of a householder or the duty of a renunciate?” Adbhutdasji replied: “O King! Have you forgotten a Vaishnava who once came to you?” The king said: “Yes, I have forgotten.”

Then Adbhutdasji explained: “You had ridden your horse and come to

that tree. You sat beneath it. In that tree lived a family, and they had four fruits. All four gave their fruits to you and remained hungry themselves. “O King! This is the duty of a householder.

“Then you rode onward and reached that village where all the kings were assembled. There was a cauldron of boiling oil, and no one had the ability to retrieve the ring. “At that time a renunciate Vaishnava came. He sat in the boiling oil and bathed in it repeatedly. Then he came out holding the ring. “The king then requested him to accept his daughter in marriage. But that renunciate Vaishnava gave the daughter to you in marriage instead. “O King! This is the duty of a renunciate.

“Now do you understand? These are the duties of a householder and a renunciate. I have explained them to you.” After hearing this, the king said: “Maharaj! Both the duty of a renunciate and the duty of a householder are extremely difficult.”

Adbhutdasji replied: “O King! You possess abundant wealth and resources, and more continue to come to you. Therefore, continue to care for and serve the Vaishnavas. Why do you repeatedly ask this question? Do not ask the Vaishnavas about it anymore.” The king replied: “I shall not ask again.” Then Adbhutdasji departed for Vraj. After that, the king never again asked any Vaishnava this question. He continued to serve Shri Thakurji very properly.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that helping others is a very great virtue. There is no dharma equal to it. It is also taught that whatever one does should be done free from doubt and hesitation.

This king was such an extraordinary recipient of Shri Gusainji’s grace that the extent of his story cannot be fully described. How much of it can possibly be told?

Varta 186 - A Vaishnava Kayastha from Surat

Now the sentiment of the account of a Kayastha Vaishnava, a sevak of Shri Gusainji, from Surat, who used to cook and keep the cooking pot with him, is being explained.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, his name is “Braj-Priya.” He manifested from “Ranga,” therefore his devotional sentiment is of that form.

He was born in Surat in a Kayastha family. From childhood he remained in a state of detachment. When he became fourteen years old, Shri Gusainji arrived in Surat. This Kayastha had the darshan of Shri Gusainji. Then he thought, “It would be good if I were to go into his refuge.” Afterward he submitted a request to Shri Gusainji, saying, “Maharaj! Please bestow your grace and accept me into your refuge.” Shri Gusainji recognized him as a divine soul and made him a sevak. He bestowed the Name and had him perform the offering of dedication (nivedan).

Thereafter this Kayastha came with Shri Gusainji to Shri Gokul and then went to Gopalpur. There he had the darshan of Shri Govardhannathji. After that he performed the Braj pilgrimage. He experienced immense joy from it. Therefore, every year he would come to Shri Gokul for the Braj pilgrimage.

Prasang 1 – The Clay Pot Filled with Braj Dust

That Kayastha Vaishnav would come every year from Surat. Every year he would celebrate Hindola and Janmashtami in Shri Gokul. Afterward he would perform the Braj pilgrimage. Once he went to Kamvan. There he brought a clay pot and prepared lentils in it. Then he made baatis and offered the bhog. After cooking the lentils, he placed them in a bowl and offered them as bhog. Then he washed the clay pot, applied Braj dust to it, wrapped it in a blanket, and hung it on a tree. After completing the offering, he accepted mahaprasad. Then he put on his clothes and departed.

In this way, after completing the Braj pilgrimage, he would return to his home in Surat. However, he always carried that clay pot with him.

And when he came again to Braj, he would bring it with him as well. He cooked his lentils only in that pot. Once that Vaishnav came to Shri Gokul. He offered dandavat before Shri Gusainji. Then Shri Gusainji asked him, “Vaishnav! Do you come every year?” The Vaishnav replied, “Maharaj! By your grace, I come every year.” “I come, celebrate Hindola and Janmashtami, then celebrate Annakut, and afterward return home. After earning five rupees there, I come back again.”

Then another Vaishnav submitted to Shri Gusainji, “Maharaj! This Vaishnav is very good, but he does one thing that is highly improper.” Shri Gusainji asked, “What improper thing does he do?” The Vaishnav replied, “Maharaj! He takes a clay pot from here when he goes, and he brings it back from there when he returns. He cooks his lentils in that same pot.” Then Shri Gusainji asked that Vaishnav, “Why do you do this?” The Vaishnav submitted, “O Lord of Grace! I indeed do so.” Then Shri Gusainji instructed him, “This is not the custom of this path.”

The Vaishnav then submitted to Shri Gusainji, “Maharaj! This is my clay pot of Braj dust. It is as valuable as gold to me.” “And, O Lord of Grace! In the course of coming and going during the year, I can easily save five rupees.” “With those five rupees I purchase ingredients and have them offered for the acceptance of Shri Govardhannathji.” “And, O Lord of Grace! For me, this clay pot is truly Braj dust itself.” “After that, whatever command you give, I shall do accordingly.”

Then Shri Gusainji instructed all the Vaishnavas: “What he does, you should not imitate merely by seeing him do it. What he does is appropriate because of his devotional sentiment.” “You should not say anything to him.” After hearing his words, Shri Gusainji became greatly pleased. Being delighted, he said, “Look, it is a great fortune that he comes to Braj every single year.” “And look at his devotional sentiment! It is he who has understood the value of Braj dust.”

“And by saving the five rupees that would have been spent on another pot, he has ingredients offered for the acceptance of Shri Govardhannathji.” “Such a Vaishnav is blessed.” In this manner, Shri Gusainji highly praised this Vaishnav. Then all the Vaishnavas became pleased and said, “This Vaishnav is indeed a divine soul.”

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Braj is transcendental and divine. Therefore, one to whom the sentiment of Braj has been entrusted encounters no obstacle. But if anyone imitates such conduct merely by observing it, then an offense

will arise for him and he will become outward-turned. This account also teaches that one should not judge the actions of a Bhagvadiya Vaishnav.

That Vaishnav was such a supremely grace-filled Bhagvadiya of Shri Gusainji that there is no end to the account of his greatness. Therefore, how much of it can possibly be described?

Varta 187 - Bania Vaishnav Who Offered

Coconuts to Bhairav

Now the sentiment of the account of a Bania Vaishnav, a sevak of Shri Gusainji, who offered coconuts to Bhairav, is explained.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, her name is “Sinduri.” She manifested from Shri Dama. Therefore, that is her spiritual form.

He was born in Gujarat in a Bania family. When he became eighteen years old, his parents passed away. After that, he remained alone. He then set out for Dwarka to have the darshan of Shri Ranchhodji. At that time, Shri Gusainji was residing in Shri Dwarkaji. There he received Shri Gusainji’s darshan. Then he thought within his mind, “I should become his sevak.” Afterward, he submitted a request to Shri Gusainji: “Maharaj! Please be merciful and make me your sevak.” Then Shri Gusainji asked, “Is there no one else with you?”

He replied, “Maharaj! There is no one with me. My parents have only recently passed away. I am alone. Therefore, if you kindly engage me in your service and attendance, it would be very good.” Then Shri Gusainji had his Name-Initiation performed and accepted him as a sevak. Afterward, he kept him near himself. This sevak then performed the personal service of Shri Gusainji. After some time, Shri Gusainji returned from Dwarkaji and came to Shri Gokul. This sevak also came to Shri Gokul along with Shri Gusainji. There he had darshan of Shri Gokul.

After that, Shri Gusainji took him along and went for the darshan of Shri Govardhannathji. They arrived at Gopalpur. Then Shri Gusainji instructed him, “Have darshan of Shri Govardhannathji and perform the service of Shri Govardhannathji.” From that day onward, he served Shri Govardhannathji. He brought the required materials, and whatever service was needed, he performed all of it.

Prasang 1 – The Coconut Offered as Wages

One day, this Bania Vaishnav went from Shri Giriraj toward Agra to obtain service materials. Two other Vaishnavas were with him. They were returning in a convoy with two carts loaded with materials. On the way, the carts became stuck. Then this Bania Vaishnav asked

someone, “Why have the carts become stuck?” That person replied, “There is a Bhairav here. If you offer one coconut to Bhairav, then the carts will move.” Then this Vaishnav said, “Not one, but two.” So he offered two coconuts. Then both carts began moving, and they arrived at Shri Giriraj. The materials were placed in the storehouse.

Afterward, he offered obeisance before Shri Gusainji. Then Shri Gusainji asked, “Have you brought the materials?” He replied, “Yes, Maharaj! I have brought two cartloads. After unloading them, I have now come before you.” The Vaishnavas who had accompanied him were standing there. They submitted to Shri Gusainji: “Maharaj! He has indeed brought the materials, but this Vaishnav has committed an impropriety.”

Then Shri Gusainji asked, “What impropriety has he committed?” The Vaishnavas replied, “He offered two coconuts to Bhairav.” Then Shri Gusainji asked that Vaishnav, “What these Vaishnavas are saying—is it true?” The Vaishnav replied, “I offered two coconuts to Bhairav and then brought the materials.” Then Shri Gusainji asked him, “Why did you take shelter elsewhere?”

The Vaishnav replied: “Maharaj! On the road, the carts carrying the materials became stuck. Then I asked someone, ‘Why have the carts become stuck?’ He replied, ‘There is a Bhairav here. If you offer him a coconut, the carts will move. Otherwise they will remain stuck.’ Then, Maharaj, I offered two coconuts, and both carts moved. Now, Maharaj, if I had hired laborers, it would have cost two rupees in wages. By giving two coconuts, the work was accomplished. So I simply paid the laborer his wages. How is this taking shelter elsewhere?” Then Shri Gusainji smiled and said: “If one pays wages to a laborer, how can that be taking shelter elsewhere?”

Bhav Prakash (Revealing the Sentiment): By saying this, he indicated that when there is a resolve connected with Bhagavan, it is not considered taking shelter elsewhere. Therefore, this Vaishnav gave the coconuts to Bhairav considering them to be wages. He did not give them because he believed in any miraculous power. Therefore, it was not taking shelter elsewhere.

Had he offered the coconuts believing in some miracle or supernatural power, then it would have been taking shelter elsewhere. Thus, shelter and taking shelter elsewhere depend upon the inner feeling of the heart. In this matter, the external action itself is not primary. This Vaishnav always resided at Shri Giriraj. Whatever materials were required in the storehouse of Shri Govardhannathji, he would bring

them. He always brought very fine materials. Therefore, Shri Gusainji remained very pleased with this Vaishnav. This Vaishnav constantly performed the darshan and service of Shri Govardhannathji. This Vaishnav was such a greatly favored devotee and recipient of Shri Gusainji's grace that it is impossible to fully describe his greatness.

Varta 188 - Hans and Hansni

Now the sentiment of the account of Shri Gusainji's sevaks, Hans and Hansni, who lived at Manasarovar, is being explained.

Bhav Prakash (Revealing the Sentiment): These both are sattvic devotees. In the divine play, their names are "Hansa" and "Shiva." Both manifested from Shri Dama; therefore, that is their spiritual form.

Prasang 1 – The Swan Pair of Mansarovar

One day, Shri Gusainji was performing his evening prayers at Mansarovar. There, a pair of swans came before Shri Gusainji and were drinking water. Then, out of grace, Shri Gusainji bestowed the Divine Name upon them. After that, they lived in the trees around Mansarovar. One day, a hunter came and shot arrows at the swan pair. He continued doing this all day, but none of his arrows struck them. In the evening, he returned home. The next morning he thought to himself, "Why do my arrows not strike them?"

Now, whenever Vaishnavas came on the Braj pilgrimage and arrived at Mansarovar, they would bathe there. The swan pair would then roll in the dust from the feet of those Vaishnavas. The hunter observed this and understood, "These swans roll in the dust of the Vaishnavas. I shall disguise myself as a Vaishnav and go there. They will roll in the dust from my feet, and then I will catch them." So he dressed himself like a Vaishnav and came along with the Vaishnavas.

Then the male swan said, "Who is this? Do you know him?" The female swan replied, "He is a hunter. He is the one who used to shoot arrows at us. He has disguised himself as a Vaishnav and has come along with the Vaishnavas. How can we roll in the dust of his feet?" Then the male swan said: "Previously, we ourselves were a Brahmin husband and wife who were sevaks of Shri Gusainji, and we used to serve Shri Thakurji. We used to distribute Mahaprasad to Vaishnavas.

The Brahmin would respectfully serve the Vaishnavas, but he would serve others in an ordinary manner. Because of that offense, we have become a pair of swans. And now this hunter has come wearing the appearance of a Vaishnav. Therefore, we shall roll in the dust of his feet as well. And if he catches and kills us, then let him kill us happily. Death comes only once." After some time, they came again. First, they rolled in the dust of the Vaishnavas' feet. Then they rolled in the dust of the hunter's feet. The hunter then tried to catch them.

At that moment, the wings of both swans touched the hunter. By that touch alone, the hunter's intellect became purified. Then the hunter said, "Now it would be good if I became a Vaishnav." Through the association of those swans, the hunter became a sincere and good Vaishnav. The swan pair remained seated on the trees of Mansarovar. Whenever any Vaishnav came, they would roll in the dust of that Vaishnav's feet. They continued doing this constantly. Afterward, the bodies of the swan pair were cast off, and they attained the lotus feet of Bhagavan.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that through the association of Vaishnavas, the intellect becomes purified. Therefore, one should remain in the association of Vaishnavas day and night. Within the Vaishnav spirit, there is no consideration of caste.

The reason is that the very nature of a Vaishnav is supremely transcendental. Even if a Vaishnav belongs to a very low social background, one should still honor that Vaishnav and consider that Vaishnav greater than oneself. This principle is being taught here. Those swans were such greatly favored devotees and recipients of Shri Gusainji's grace that it is impossible to fully describe their greatness.

Varta 189 - A Hunter

Now, the Bhav (inner sentiment) of the account of a hunter who was a sevak of Shri Gusainji is being explained.

Bhav Prakash (Revealing the Sentiment): This is a rajasic devotee. In the divine play, her name is “Vishvakseni.” She manifested from Shridama, and therefore possessed his devotional disposition.

He was born as a hunter (Pardhi) in Lohaban. From the very time of his birth, he performed wicked deeds. Living this way, he reached about twenty years of age. Then one day he went to Mansarovar for hunting. That has already been described above.

Prasang 1 – The Hunter Takes Shelter of Shri Gusainji

By merely coming into contact with them, the hunter’s intellect became purified. Spiritual understanding arose within him. Then the hunter said, “If I now become a Vaishnava, it would be good.” He then asked the Vaishnavas, “How does one become a Vaishnava?” The Vaishnavas replied, “Go to Shri Gokul and receive the Name from Shri Gusainji. Then you will become a Vaishnava.” Thereupon the hunter went to Shri Gokul. At that time, Shri Gusainji had gone to Thakurani Ghat to perform the evening Sandhya worship. The hunter arrived at Thakurani Ghat and asked the Vaishnavas, “Is this the Gusainji of Shri Gokul?” The Vaishnavas replied, “Yes, this is he.”

Then the hunter came forward and offered dandavat pranam. He made a humble request: “Maharaj! I have come to your shelter. Therefore, please show mercy to me and bestow the Name upon me.” Then Shri Gusainji said, “You are a hunter. You have come after shooting arrows at swans and their mates. How can I give the Name to you?” The hunter humbly prayed: “O Lord of Compassion! Indeed, I am such a person. Whatever I am, I am by your command. But from now on, I will never again kill any living being. Therefore, please be merciful and give me the Name.” Then Shri Gusainji said, “Never again commit violence against any living being. Earn your livelihood through service and farming.”

The hunter replied, “My Lord! I shall do exactly as you have

commanded. Therefore, now please accept me into your shelter." Then Shri Gusainji instructed him, "Go and bathe in Shri Yamunaji." The hunter bathed in Shri Yamunaji and returned. Then Shri Gusainji mercifully called him near and bestowed the Name upon him. Afterward, he again instructed him: "I tell you once more—never kill any living being. Go and maintain yourself through service and work." Through the association of those swans, this hunter became a good Vaishnava. He became a worthy recipient of grace and a devotee of Bhagavan. He continuously recited the Ashtakshar mantra.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that no matter how fallen a soul may be, if he comes to the shelter of Shri Gusainji, then Shri Gusainji certainly delivers him. Therefore, in the "Namaratnakhya," Shri Raghunathji has written one of his names as "Mahapatita-Pavanah" — the Purifier of the Greatly Fallen. It is also taught here that a Vaishnava should remain fearful of committing violence against living beings.

Since this hunter became such a recipient of grace and such a devotee of Bhagavan, how far can his glories be described? Thus ends the account.

Varta 190 - Pitambar Das

Now the sentiment of the account of Pitambar Das, a Brahmin from Gujarat and a sevak of Shri Gusainji, who performed the Braj pilgrimage in the company of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): He is a sattvik devotee. In the divine lila, his name is Brahmavalli. He manifested from Mohini, therefore her sentiments are present in him.

He was born in Gujarat in the house of a Brahmin. When he became about twenty years old, he joined the association of Vaishnavas. He joined their assemblies and daily listened to Bhagavad-katha. Then a desire arose in his heart: “When shall I obtain the darshan of Shri Gusainji and become a Vaishnava?” After some time, his parents passed away. Then a group of Vaishnavas was going to Shri Gokul, and he also set out for Shri Gokul with them.

Prasang 1 – Receiving Grace and Realization

Once, Pitambar Das came to Shri Gokul in the company of Vaishnavas. After taking the darshan of Shri Gusainji, he offered full prostrated obeisance and submitted: “O Maharajadhiraj! Please bestow the Name upon me. I have wandered aimlessly for many days. Now please forgive my offenses.” Then Shri Gusainji mercifully bestowed the Name upon Pitambar Das and had him make his offering. Seated before Shri Navneetpriyaji, he was made to perform complete self-surrender. Thereafter, Pitambar Das offered a gift according to his capacity.

Afterward, Shri Gusainji completed the service of Shri Navneetpriyaji and returned to his seat. He sat upon the cushion and bolster. Then all the Vaishnavas came for darshan. Pitambar Das also came and offered full prostrated obeisance. After that, Shri Gusainji went for his meal. Having finished His meal, a leaf plate containing the remnants of Mahaprasad was given to Pitambar Das. As soon as Pitambar Das accepted the Mahaprasad, divine realization arose within him. He understood: “Shri Gusainji is directly the complete Purushottam.”

Then he reflected within himself: “I shall never go anywhere leaving Shri Gusainji. I shall keep refuge only at His lotus feet.” Therefore

Pitambar Das did not go anywhere else. Afterward, Shri Gusainji kept Pitambar Das in His personal service. Pitambar Das performed that service with great joy and happiness.

Prasang 2 – Beginning the Braj Pilgrimage with Shri

Gusainji

Later, a desire arose in Pitambar Das's heart to perform the Braj pilgrimage. He submitted this request to Shri Gusainji. Then Shri Gusainji said: "I too shall go on the Braj pilgrimage. You should also come." Seeing the eagerness of Pitambar Das, Shri Gusainji considered this within Himself and made all the arrangements complete. These events occurred during the month of Chaitra. Shri Gusainji had been residing at Shri Gokul since Phagun Vad 7 of Samvat 1628.

Afterward, on Bhadrapad Vad 12, after performing the evening arati, He took Shri Gokulnathji with Him and quietly departed at an appropriate time. No one came to know of it. Thus Shri Gusainji proceeded and spent the night at Shri Mathuraji. Afterward, He summoned Ujagar Chaube, who lived nearby. He accepted from him the vows relating to the establishment of dharma. Then, with mutual agreement, great affection, and proper observance, He bathed at Vishram Ghat and returned.

Chaube then said: "May I accompany You?" Shri Gusainji replied: "Why should you undergo the hardship? Your word has already been accepted. Why should I make you serve without purpose?" Then he said: "Maharaj! First please go for the darshan of Bhuteshwar." Shri Gusainji replied: "Bhuteshwar will regard this favorably from here itself." Therefore He did not go there and instead dismissed him from that very place. Then He continued onward. The land was beautiful, and the calls of peacocks were resounding. In such a supremely delightful place, Shri Gusainji proceeded.

The following sevaks were accompanying Shri Gusainji: Chacha Harivanshji, Pitambar Das, Kanh, Malha Bhandari, Khavo Tiwari, Gopinath Das Gwal, Kesodas Bisal Nagara, Rupa Rajput, Murari Das Gwal, Liladhar Das, who prepared food for the Vaishnavas, Narayan Das Pandey Anyoriya, Krishnadas Moli, Jashrath — these three were kirtaniyas of Shri Gokul, Narayan Das, Ram Das, who joined from Shri Mathuraji, Giya Jat, who joked greatly and kept everyone laughing along the way, Keshav Bhatt, Jhanjha Maru Niko's son, Bhagwan Das Gorva, Bhavani, a Tilang Brahmin, Govindi and Mathurani, who sang beautifully, Jivandas Nabara and Rupa. There was also a cart, a storehouse wagon, a horse, and a complete traveling camp.

First they arrived at Madhuvan. There they bathed in the kund and took the darshan of Bhagavat-svarup Shri Kalyanrayji. From there, while viewing the holy places, they proceeded to Talvan. There they

bathed in the kund and afterward took the darshan of Shri Bihari Lalji. Then Shri Gusainji proceeded to Kamodvan. There He bathed in the kund and afterward took the darshan of Shri Gopinathji and Shri Kalyanrayji. From there, while viewing the sacred sites, He returned again to Madhuvan. There food was prepared and Shri Thakurji was offered bhog. After the offering was completed, everyone took their meal. Then Shri Gusainji rested.

The next morning, after rising and completing bodily duties, He proceeded to Satoye, to the abode of King Santanu. After fulfilling King Santanu's desire, He took darshan of Surya and then proceeded to Bahulavan. There is the sacred form of Bahula Cow. There He performed cow donation and worship and then took the darshan of Shri Madan Mohanji. Thereafter Shri Gusainji personally performed the rite for the removal of Arishta. After that, from there He went to Radha Kund and Shri Krishna Kund, bathed there, and then took the darshan of Shri Radhaji and Shri Krishnaji. Thereafter, near Shyam Dhak, He partook of prepared delicacies. Then Shri Gusainji set foot in Govardhan.

That day there had been much exertion because the sun was extremely hot. Therefore Shri Gusainji's divine body experienced considerable discomfort from the heat. Earlier, while still at home, Shri Gusainji had planned ahead, and Shri Gokulnathji had prepared a medicinal powder called Dharmada-tap Churna, consisting in equal proportions of coriander, cumin, amla, dry ginger, licorice, and sugar candy.

This was brought to Shri Gusainji, and He took it. Immediately His health was restored. Then Shri Gusainji became sleepy and rested upon a bed laid on the ground. After some time Shri Gokulnathji also fell asleep. Thereafter Shri Gusainji arose and prepared the cooking. He offered bhog to Shri Thakurji and then took His meal. That night Shri Gusainji rested there. The next morning, after bathing, He took the darshan of Shri Govardhannathji. Then, after returning from the temple, Shri Gusainji began the circumambulation of Shri Giriraj.

Keeping Shri Govardhan on His right side, He visited Manasi Ganga Tirtha and Brahma Kund, performed Sandhyavandan, and took the darshan of the forms of Shri Rasikrayji and Shri Danirayji. Thereafter Shri Gusainji bathed at Sankarshan Kund, put on a fresh dhoti, applied tilak and sacred marks, completed the parikrama, and returned to His own temple. Afterward He took His meal along with the Vaishnavas. Then Shri Gusainji went and stayed at Ganthauli. Later, during the night, Shri Gusainji arose and, passing through Paramdara, kept

Sugandhi Shila Mountain on the right and Badrinarayan of Shvet Parvat on the left, and proceeded to Indrauli.

There He bathed with the water of Indra Koop, touched Vimal Kund, bathed at Surya Kund, and then passed by Shvet Kund and Shvet Bandha Rameshwar. Seeing Nandagop's Kund and the Chaurasi Kunds, He arrived on Bhadrapad Sud 1 at the Kadam Khadi of Sunhera. After seeing the Chitra-Vichitra Shila, Shri Gusainji returned to His camp. In the morning He bathed at Dehkud, touched the waters of Ratan Kund, passed through Chiksoli and Novari-Chovari, and then through Doban arrived at Sanket Van. There, beneath Sanket Vat, is the platform of the Rasa Mandal and the sacred Baithak. There is also Vilas Vat. There He bathed in Krishna Kund and, after visiting all the forests, proceeded further.

Shri Gusainji then bathed at Madhu Kund and Yashoda Kund and passed by Shri Nandarayji, Shri Yashodaji, Lalita Kund, and Bajwari Kund. Passing by Shri Gopeshwar and then through Akrur Ghat and Uttareshwar Ghat, He arrived at the place known as Akrur Sthal. Afterward Shri Gusainji came to Isvara Ki Pokhar and the field known as Ragi Ki Kyari. It was there that Uddhavji had instructed the Braj devotees in the knowledge teachings. There is also Madan Kund there, and the Kadam Khadi of Jal Bihari Shri Thakurji. Shri Gusainji visited those places. Thereafter Shri Gusainji arrived at Pan Sarovar.

There Shri Gusainji prepared the cooking and, at the proper time, offered bhog to Shri Thakurji. After offering the bhog, Shri Gusainji took His meal. Thereafter, on Bhadrapad Sud 3, Shri Gusainji proceeded to Khidarvan. After bathing in Mool Nanakund, Shri Gusainji performed the parikrama and donated Nagavali. Then Shri Gusainji arrived at Karahela and Anjanokhar. There, Shri Yashodaji applies collyrium to Shri Thakurji. That place is the site of the Rasa of a new Kalpa. Leaving all the places on the right side, He came to the place where Shri Yashodaji's parental home is situated. There Shri Gusainji established His camp.

In the morning, He touched Balabhadra Kund. Thereafter, seeing Charan Pahadi, Shri Gusainji proceeded to Dadhigaam and took the darshan of Shri Vrajbhushanji. Then, after seeing the place of Shankhachuda and leaving Sheshasayi on the left side, He arrived at Sei Gaam. This completed the seventeenth forest. There is the place of Ali Khan Gorva there. Earlier, Shri Gusainji had arranged for kheer to be prepared there. At that time, very heavy rain fell, and the kheer was washed away.

Thereafter, on Sud 5, Shri Gusainji rose early in the morning and, leaving Rasoli and Bachhavan, proceeded from Sei Gaam to Ram Ghat. There Shri Baldevji caused the Yamuna to flow in the reverse direction. There is also the Akshay Vat. At that place, Pralambasura was slain. After visiting that site, He again descended to the bank of Shri Yamunaji at Balabhadra Ghat. Thus the eighteenth forest was completed. Thereafter, Shri Gusainji touched Balabhadra Kund and Madhusudan Kund and then proceeded to Bhandirvan.

Ahead is Bhandir Koop. After performing the parikrama of Bhandirvan, Shri Gusainji prepared the cooking and offered bhog at the proper time. After the bhog was completed, He took His meal. Thereafter, He proceeded to Belvan. Thus the twentieth forest was completed. At sunrise, passing through Man Sarovar, Shri Gusainji bathed there. From there, Shri Gusainji proceeded to the Rasa Sthal. This place is described in the Sarasvata Kalpa and therefore should be viewed completely. Then, leaving all the places on the left side, He came to Bachhor, where Vatsasura was slain. Thereafter Shri Gusainji proceeded to Lohavan. There He touched the sacred kund. Thus the twenty-first forest was completed.

After that, Shri Gusainji proceeded to Mahavan. Passing through Brahmand Ghat and Yamalarjuna, He took the darshan of Shri Mathuranathji. From there, Shri Gusainji proceeded to Nanda Koop. Facing the Ukhal, He viewed the temple of Shri Rohiniji. Then, passing through Sapta Samudra and Uttareshwar Ghat and taking the darshan of Raman Reti, He arrived at Shri Gokul. There bhog was offered to Shri Thakurji at the proper time.

After the bhog was completed, He took His meal and at night went and stayed in Shri Mathuraji. Thus the twenty-second forest was completed. Thereafter Shri Gusainji came and proceeded to Vrindavan. There He visited Dharma Kund and Venu Koop and took the darshan of Shri Govindji. Then, passing through Keshi Ghat, He arrived at Bansi Vat. Afterward, Shri Gusainji returned to Shri Mathuraji.

Thus, on Bhadrapad Sud 7, the twenty-four forests were completed. Thereafter, taking all the Vaishnavas and Pitambar Das with Him, Shri Gusainji returned to Shri Gokul. He gave them the darshan of Shri Navneetpriyaji and all the other seven divine forms. In this way Shri Gusainji bestowed such grace upon Pitambar Das. Thereafter, Pitambar Das never went anywhere leaving the lotus feet of Shri Gusainji. Day and night he remained constantly engaged in seva without interruption.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that every Vaishnava should certainly perform the pilgrimage of Braj at least once. By doing so, the form and glory of Braj become firmly established within the heart. Braj belongs to Bhagavan. Therefore, by taking its darshan and performing its mental contemplation, divine devotion and sentiments toward Bhagavan arise.

Pitambar Das was such a supremely blessed devotee and recipient of Shri Gusainji's grace. Therefore, how much can one possibly describe his glory?

Varta 191 - Beni Das Kshatriya of Kara

Now we speak of the inner sentiment (bhav) of the account of Beni Das Kshatriya, a sevak of Shri Gusainji, who lived in Kara and who encountered ghosts on the path.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the tamasic category of devotees. In the divine play, her name is “Sadhya.” She manifested from “Mohini,” therefore her devotional form corresponds to that.

In his earthly life, he was born into a Kshatriya family. When he reached the age of forty, both his parents passed away.

Prasang 1 – Beni Das Receives Grace and Protection

Once, together with a group traveling from the eastern region for the darshan of Shri Gusainji, Beni Das came to Shri Gokul. He brought wealth from his home with him. After several days of travel, they arrived in Shri Gokul. Beni Das then had darshan of Shri Gusainji. He beheld the direct vision of the Complete Purushottam, possessing beauty equal to millions of Cupids. Thereupon Beni Das humbly prayed to Shri Gusainji: “Maharaj! Please bestow the Name upon me.” Shri Gusainji commanded him: “Go and bathe, and then return.” Beni Das bathed in Shri Yamunaji and returned. Folding both hands, he prayed: “Maharaj! Please accept me into Your refuge.” Then Shri Gusainji bestowed the Name upon Beni Das.

The next day, after having him observe a fast, Shri Gusainji performed his offering and dedication in the presence of Shri Navneetpriyaji. Whatever wealth Beni Das had with him, he offered entirely as a gift to Shri Gusainji. Afterward, Shri Gusainji granted him darshan of Shri Navneetpriyaji. Upon receiving that darshan, Beni Das became extremely joyful. Thereafter, Beni Das remained in Shri Gokul for some time in the company of Vaishnavas. There he listened to the discourse on Subodhiniji from the holy mouth of Shri Gusainji and performed the seva of fanning. Later, Shri Gusainji proceeded to Shri Nathjidwar, and Beni Das also went there. In the company of Vaishnavas, he had darshan of Shri Govardhannathji.

By the grace of Shri Gusainji, Shri Govardhannathji granted him divine and extraordinary darshan. As a result, he completely forgot awareness of his bodily identity. Afterward, taking permission from Shri Gusainji, he set out on the pilgrimage of Braj. After some days, he completed the entire Braj pilgrimage and returned. Then he had darshan of Shri Nathji. Shri Gusainji asked him: “Have you completed the Braj pilgrimage?” Beni Das submitted: “Maharaj! By Your grace, the Braj pilgrimage has been completed very wonderfully.” Then Shri Gusainji had Mahaprasad distributed to all the Vaishnavas.

Afterward, Shri Gusainji returned to Shri Gokul. All the Vaishnavas took leave of Shri Nathji. According to their capacity, each Vaishnava offered gifts. Then they all departed together for Shri Gokul. Upon arriving there, they had darshan of Shri Navneetpriyaji. One day, Beni Das prayed to Shri Gusainji: “Maharaj! Please establish a seva for me.” Then Shri Gusainji personally entrusted a seva to him and taught him all the proper methods and practices of seva. At that time, Beni Das attained the knowledge of the true form of Shri Thakurji—that He is directly Purushottam Himself. Such firm conviction arose within him regarding the divine form.

Afterward, Shri Gusainji and all the Vaishnavas took leave and departed. One day while traveling on the road, a very heavy rain began. Beni Das was carrying the seva of Shri Thakurji with him. How could Shri Thakurji remain outside in such rain? The rain became extremely intense, and it was impossible to remain outdoors. There lived a Brahmin in that place. Beni Das said to him: “If there is some place available, please show it to us.” The Brahmin replied: “There is no large place where all of your group can stay together. However, there is one mansion. But ghosts live there.” Beni Das replied: “There is no concern about that.” Then the Brahmin showed him the mansion.

Beni Das swept and cleaned the place thoroughly. Since he had the seva of Shri Thakurji with him, he respectfully established Shri Thakurji there and prepared the meal. When it was time for offering, he presented the bhog to Shri Thakurji. After the offering was completed, all the Vaishnavas and Beni Das partook of Mahaprasad. That night they slept there. When morning came, the Vaishnavas prepared to depart. At that time the ghosts appeared. Then Beni Das placed upon them the oath of Shri Acharyaji, Shri Mahaprabhuji, and Shri Gusainji. Upon hearing this, the ghosts departed. They left weeping as they went away.

Bhav Prakash (Revealing the Sentiment): A significant doubt may arise

here: Why did Beni Das place upon the ghosts the oath of Shri Acharyaji and Shri Gusainji? One may think that this would cause exertion to Shri Acharyaji and Shri Gusainji, and such a practice is not the proper way of this path.

To this it is said that Beni Das had only recently become a Vaishnava. Therefore, he acted in this way in order to witness the glory and power of the names of Shri Acharyaji and Shri Gusainji. Another intention was this: Shri Thakurji Himself was residing with Beni Das. If any trouble were to occur, it might cause inconvenience to Shri Thakurji. Therefore, he invoked the oath of Shri Acharyaji and Shri Gusainji.

The ghosts became frightened by the oath of Shri Acharyaji and Shri Gusainji and fled. They caused no disturbance whatsoever. Such is the glory of Their names. Just as Jivandas once placed upon the rain the command and honor of Shri Acharyaji and the rain immediately stopped, in the same way this incident should be understood. Here the extraordinary power of the names of Shri Acharyaji and Shri Gusainji is being described. After that, all the Vaishnavas returned to their homes. Such is the glory of Shri Acharyaji Mahaprabhu.

Thereafter, Beni Das continued performing the seva of Shri Thakurji. Within a short time, Shri Thakurji began to reveal His affectionate intimacy toward Beni Das. Whatever He desired, He would ask for. Later, by the divine will of Bhagavan, Beni Das attained the lotus feet of Shri Thakurji. Such was Beni Das, a supremely blessed devotee and recipient of the special grace of Shri Gusainji. Therefore, how far can one go in describing his glory and account?

Varta 192 - A Vaishnava of Gujarat who

witnessed greatness

Now the inner sentiment (bhav) of the account of a Vaishnava from Gujarat, a sevak of Shri Gusainji, to whom Shri Gusainji revealed His own greatness, is described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the rajasic category of devotees. In the divine play, her name is “Kamalakanta.” She manifested from “Mohini,” and therefore that is her devotional form.

Prasang 1 – Shri Gusainji Reveals His Divine Greatness

Once, Shri Gusainji set out for Dwarka to have darshan of Shri Ranchhodji. On the way, He arrived at a village and established His camp there. Many Vaishnavas lived in that village, and this Vaishnava was one of them. He received the darshan of Shri Gusainji. Then he submitted a prayer to Shri Gusainji: “Maharaj! Please bestow the Name upon me. Please also accept me into Your refuge.” Shri Gusainji commanded: “Go and bathe, then return.” The Vaishnava bathed and came back. Then, out of grace, Shri Gusainji bestowed Name-initiation and offering (nivedan) upon him.

Afterward, the Vaishnava prayed to Shri Gusainji: “Maharaj! What is Your command for me now?” Shri Gusainji replied: “Perform the seva of Shri Thakurji.” The Vaishnava submitted: “Maharaj! I shall serve You. I will accompany You to Braj.” Shri Gusainji replied: “Very well.” Thereafter, Shri Gusainji proceeded to Shri Dwarkaji, and this Vaishnava remained constantly engaged in His service. He served Shri Gusainji in every proper manner.

After Shri Gusainji stayed there for some time and had darshan of Shri Ranchhodji, He departed from there and set out for Shri Gokul. One day during the journey, Shri Gusainji established camp at a certain place. There, after preparing the meal, He offered bhog to Shri Thakurji. All the Brajvasi attendants then began preparing their own meals. At that very moment, suddenly heavy rain clouds gathered. Darkness spread everywhere. Then this Vaishnava submitted to Shri Gusainji: “Maharaj! What should be done now?” Shri Gusainji said: “O rain! Come carefully. We belong to Anyor.”

Bhav Prakash (Revealing the Sentiment): By saying this, Shri Gusainji revealed His true form. What was revealed? That He is directly the son of Nanda Maharaj Himself. Formerly, for seven days, He held up Shri Govardhan and prevented the torrential rains sent by Indra. That very same divine form is present here. Gopaldasji has sung: “Shri Purushottam, independent in His divine sports, manifested while assuming the form of a Brahmin. For seven days He held aloft the great Govardhan Hill, thus stopping the rains sent by Vasava (Indra).” In this manner, that very Shri Purushottam has manifested by assuming the form of a Brahmin. Thus, He revealed Himself.

At that very moment, all the rain clouds dispersed. There, Shri Gusainji revealed the greatness of His own divine form in this way. Afterward, Shri Gusainji completed the offering of bhog and took His meal. Then He had Mahaprasad distributed to all the Brajvasi attendants. Thereafter, Shri Gusainji returned to Shri Gokul, and this Vaishnava came along with Him. He had darshan of Shri Navneetpriyaji. Later, Shri Gusainji proceeded to Shri Nathjidwar, and that Vaishnava also accompanied Him. There he had darshan of Shri Govardhannathji. Afterward, Shri Gusainji placed that Vaishnava in the seva of Shri Govardhannathji.

The Vaishnava then began performing that seva very properly and faithfully. For as long as his body endured, he continued performing that seva. Such was this Vaishnava, a blessed devotee and recipient of the special grace of Shri Gusainji. Therefore, how far can one go in describing his glory and account?

Varta 193 - A Vaishnav Gujarati Brahmin, at

whose house a thief came disguised as a

Vaishnav

A sevak of Shri Gusainji, a Vaishnav Gujarati Brahmin, at whose house a thief came disguised as a Vaishnav — the sentiment of his account is described.

Bhav Prakash (Revealing the Sentiment): This is a tamasic devotee. In the divine play, her name is Manotsava. She is the daughter of Umashankar, the bard of Shri Nandarayji. She manifested from him; therefore, this is her devotional form.

He was born in Gujarat in the house of a wealthy Brahmin. That Brahmin had no other children. Therefore, he loved this boy very much. In this way, when he became about ten or twelve years old, his parents arranged his marriage. Then an epidemic spread through the village. During that time, the Brahmin's parents died. After that, only this Brahmin and his wife remained in the house.

At one time, Shri Gusainji was traveling to Dwarkaji. On the way, he came to this Brahmin's village. There he set up camp near a pond. At that time, this Brahmin had come to the pond to bathe. There he obtained the darshan of Shri Gusainji. Then he thought within his mind, "This appears to be a great saint. It would be good if I were to take shelter of him."

After bathing, he came to Shri Gusainji and submitted a request: "Maharaj, please be merciful and accept me into your shelter." Then Shri Gusainji had him perform Naam-Nivedan. Afterward, he returned home and brought his wife and son as well. He had them also perform Naam-Nivedan. Then the Brahmin submitted, "Maharaj, what should we do now so that this path of dharma may be fulfilled?"

Shri Gusainji instructed him, "Perform the seva of Bhagavan, keep the company of Vaishnavas, and continuously recite the Eight-Syllable Mantra day and night. By doing this, Bhagavad-dharma will be accomplished for you." Then the Brahmin said, "Maharaj, please bestow Shri Thakurji upon us." Shri Gusainji then bestowed a form of Lalji upon him and taught him the method of seva.

Thereafter, the Brahmin and his wife began serving Shri Thakurji with great love. They greatly satisfied all Vaishnavas who came to their home. They lovingly kept them in their house for satsang. They also

recited the Eight-Syllable Mantra daily and never forgot it even for a moment. After some time, Bhagavad-dharma became fully established in them. Their speech also became perfected—whatever they spoke came to pass. They attained faultless vision and saw no faults in anyone. Everything appeared to them as the divine play of Bhagavan. Thus, the Lord immediately began granting them direct experiences.

Prasang 1 – The Thief Disguised as a Vaishnava

One day, a thief came and stayed at Vaishnav's house. He had assumed the appearance of a Vaishnav. The Vaishnav received him with great honor and hospitality and kept him in his home. The thief observed the house daily but did not find an opportunity. Then one day, Gvaliya Ekadashi arrived. The Vaishnava had a son about one to one-and-a-half years old. That child was adorned with many ornaments. Seeing this, the thief thought to himself, “Today is the opportunity.”

He said to the lady of the house, “I will take the child out to play.” She replied, “Take him and play with him happily.” Then the thief took the child into the courtyard. Going there, he strangled him, removed all his ornaments, dug a pit, buried the child there, and departed from that place. By destiny, while on the road, he met the Vaishnav. The Vaishnav said to him, “Why are you leaving without taking prasad? It is the time of Rajbhog. How unfortunate would we be if you were to leave our house hungry?” The thief replied, “I am going.”

The Vaishnav said, “No, Vaishnav! I will not allow you to leave without taking Mahaprasad.” Saying this, the Vaishnav brought him back home. Then he asked his wife, “What time is it?” She replied, “Rajbhog has arrived.” The wife then asked the thief, “Where is the child?” He replied, “He must have fallen asleep somewhere nearby.” They searched here and there but could not find him. Then the Vaishnav went into the courtyard and noticed that the dust appeared disturbed. When he moved the soil aside, he found the child buried underneath. Then he said, “Get up. Jai Shri Krishna.” At once, the child rose up.

The Vaishnav said to him, “Jai Shri Krishna.” Seeing this, the thief began to tremble. Then he said, “Vaishnav! Is your dharma truly so genuine?” Saying this, he placed the ornaments before him and said, “Make me a Vaishnav as well.” The Vaishnav replied, “Only Shri Gusainji can make someone a Vaishnav.” The thief then said, “How would Shri Gusainji know me? Please write a letter for me.” The

Vaishnav wrote a letter for him. Taking that letter, the thief came to Shri Gokul and approached Shri Gusainji. He submitted, “Maharaj, please be merciful and accept me into your shelter.”

Shri Gusainji said, “You are a thief.” The thief replied, “Now I will no longer engage in theft.” Shri Gusainji then said, “How will you maintain yourself?” He replied, “Maharaj, I will earn my livelihood through service and work.” Then Shri Gusainji mercifully bestowed the Name upon him. Thus, through the association of that Vaishnav, even this thief became a Vaishnav.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that even if someone merely wears the dress of a Vaishnav, if he comes to one’s home, he should be honored and respected. One should not allow him to leave hungry. It also demonstrates that through even a moment’s association with a Bhagavadiya Vaishnav, even the most fallen soul can become fulfilled and spiritually blessed. That Gujarati Vaishnav was such a supremely blessed Bhagavadiya and recipient of Shri Gusainji’s grace that there is no limit to his account; how much of it could possibly be told?

Varta 194 - Gopaldas of Badnagar

Now the sentiment of the account of Shri Gusainji's sevak, Gopaldas, a resident of Badnagar, is being explained.

Bhav Prakash (Revealing the Sentiment): This is a rajasic devotee. In the divine play, her name is "Baldevi." She manifested from "Umashankar," therefore she is of his emotional form.

Prasang 1 – Gopaldas Receives Initiation and Thakurji

Once, Shri Gusainji arrived at Badnagar. At that time, Gopaldas made a request: "Maharaj! Please accept me into your refuge." Then Shri Gusainji gave Gopaldas the Name and Brahmasambandh initiation. Afterward, Gopaldas requested Shri Gusainji to install Shri Thakurji for him. Then, out of grace, Shri Gusainji bestowed Shri Thakurji upon him and instructed: "Serve Shri Thakurji properly and in the best manner." After that, Shri Gusainji departed from there and went to Shri Dwarkaji. Then from there, he returned to Shri Gokul.

Prasang 2 – Gopaldas Receives the Leftover Mahaprasad

Afterward, on one occasion, a group was coming to Shri Gokul from Gujarat. Gopaldas also came along with that group. After arriving, they had darshan of Shri Navneetpriyaji during Rajbhog. Thereafter, they had darshan of Shri Gusainji. Then Shri Gusainji gave the instruction: "O Vaishnavas! Take Mahaprasad here." The Vaishnavas replied: "As you command."

Then Gopaldas said: "Maharaj! If permission is granted, I will come later." Shri Gusainji replied: "Very well." Having said this, Shri Gusainji went for his meal. After taking his meal, he had Mahaprasad distributed to all the Vaishnavas. Then he reclined and afterward arose. At that time, Gopaldas arrived. Then Shri Gusainji said: "Why did you not come to take Mahaprasad?" Gopaldas replied: "Maharaj! My desire is for the leftover Mahaprasad."

Then Shri Gusainji placed before him the leaf plate containing the

leftovers. Gopaldas sat down to take the leftovers. Yet the leftovers in the plate did not come to an end. Then Shri Gusainji came there and said: “How is it?” Gopaldas replied: “Maharaj! I will not leave any of the leftovers on the plate.”

Then, by Shri Gusainji’s gracious glance, it remained continuously available. Then Shri Gusainji said: “Has your cherished desire been fulfilled?” Gopaldas replied: “Who besides you could accomplish it?” After that, having obtained Shri Gusainji’s permission, Gopaldas had darshan of Shri Nathji and performed the pilgrimage of Braj. Then he returned to Shri Gokul. Afterward, Gopaldas took leave from Shri Gusainji, and he and all the other Vaishnavas returned to their homes.

Bhav Prakash (Revealing the Sentiment): In this account, the nature of Mahaprasad has been shown. Mahaprasad never comes to an end. Therefore, one should never apply worldly intelligence to Mahaprasad.

Gopaldas was such a recipient of Shri Gusainji’s grace and such a Bhagavadiya devotee. Therefore, how much can be said of his glory?

Varta 195 - Mother and Daughter of Rajnagar

Now the sentiment of the account of Shri Gusainji's female sevaks, the mother and daughter of Rajnagar, is being explained.

Bhav Prakash (Revealing the Sentiment): These both are sattvic devotees. In the divine play, their names are "Sushuma" and "Ratikida." Know that "Sushuma" manifested as the mother and "Ratikida" as the daughter. Both manifested from "Umashankar," therefore they are of his emotional form.

Prasang 1 – The Mother and Daughter's Simple Service

At one time, Shri Gusainji was residing at the house of Bhaila Kothari in Rajnagar. All the people of the village used to come there for darshan. Among them, the mother and daughter also came for darshan. Then Shri Gusainji said regarding the daughter: "This girl is fortunate." Then the old mother said: "Maharaj! Since you have said so, she will indeed be fortunate." Then Shri Gusainji bestowed the Name upon them. On the following day, he gave Brahmasambandh initiation to both of them.

Afterward, he said: "Perform seva." They replied: "Maharaj! How can seva be done? We have nothing at all." Then Shri Gusainji said: "Do you prepare dal and roti at home?" The mother replied: "Yes, Maharaj! We prepare dal and roti at home." Then Shri Gusainji instructed: "Offer dal and roti as bhog. But first install Shri Thakurji." Then they asked: "Maharaj! What should we offer at Mangala, at Banta, and at Utthapan?"

Shri Gusainji replied: "You have bajra in your home, do you not?" They replied: "Yes, Maharaj! We do have bajra in our home." Then he said: "Soak one handful or two handfuls of it. Offer that at Mangala, Utthapan, and Banta." Then they asked: "Maharaj! From where shall we bring garments?" Shri Gusainji replied: "You wear a sari, do you not? Tear off one hand-length from it beforehand. Make garments from that."

Then they said: “Maharaj! Very good. Please bestow your grace and install Shri Thakurji for us.” Then Shri Gusainji granted the order, and they began performing seva according to those instructions. Some time later, Shri Gusainji again came to Rajnagar on his sixth visit. He had set out to visit the home of a Vaishnava. While proceeding on the way, he heard the ringing of a Ghanta-naad. Then he asked: “Does any Vaishnava live here?” They replied: “Maharaj! A mother and daughter live here.”

Then Shri Gusainji said: “We shall go to their house.” Out of grace, he went to their home. Afterward, he asked: “What time of service is it now?” They replied: “Maharaj! The Utthapan bhog has been offered.” Then Shri Gusainji went and looked. There he saw that Shri Thakurji Himself was eating the grains of bajra. With both hands he was picking up the grains. Seeing this, Shri Gusainji’s heart overflowed with emotion.

Then he came outside and sat down. Afterward, he instructed the old mother: “When the bhog is completed, bring the Mahaprasad here.” The old mother completed the bhog and brought the Utthapan bowl and placed it into Shri Gusainji’s sacred hands. Then Shri Gusainji asked the Vaishnavas: “Do you have dealings with these people?” They replied: “No, Maharaj, we do not.”

Then Shri Gusainji said: “But we do.” Saying this, he placed the bajra grains into his own mouth. Then the Vaishnavas said: “Maharaj! Please bestow some upon us through your grace.” Then, out of grace, he distributed it to everyone. Its taste was extraordinarily divine. Then Shri Gusainji said: “Now have they become fortunate?”

The old mother replied: “They became fortunate because you made them so.” Afterward, Shri Gusainji departed from there and went to the house he had intended to visit. Then he returned to the house of Bhaila Kothari. Thus Shri Gusainji always bestows grace upon Vaishnavas who possess nothing.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnava should never remain without performing seva under any circumstances. Even if one possesses nothing, one should perform seva like this mother and daughter. Through this, humility and true servitude are established. Then the Lord grants direct experience in this manner, and the Vaishnava becomes truly fortunate. This is what is being demonstrated here.

These mother and daughter were such recipients of Shri Gusainji’s

grace and such Bhagavadiya devotees. Therefore, how much can be said of their glory?

Varta 196 - Two deceitful thieves who placed a

noose around Vira’s neck

Now the sentiment of the account of Shri Gusainji’s sevaks, the two deceitful thieves who placed a noose around Vira’s neck, is being explained.

Bhav Prakash (Revealing the Sentiment): These two are tamasic devotees. In the divine play, both are outer-circle cowherds. One is named “Vaman” and the other is named “Hari.” One day, they deceived Shandilya Muni. Because of that offense, they came to the earthly world. They manifested from Shandilya Muni; therefore, they are of his emotional form.

These two were born in Gujarat in a low caste. From childhood they engaged in theft and deception. Later, when they grew up, the two joined together.

Prasang 1 – The Two Thieves Who Put a Noose Around Vira’s

Neck

At one time, two thieves from Gujarat disguised themselves as Vaishnavas and went to the house of Narayandas. Narayandas did not know that they were thieves. Considering them to be Vaishnavas, he treated them with great honor and respect. Day and night they engaged in discussions of Bhagavad-katha. They also partook of Mahaprasad at Narayandas's house. In this way many days passed. Yet these deceitful Vaishnavas never found an opportunity to steal anything from the house.

Then one day they said to Narayandas's wife, Vira: "Today let us discuss the confidential divine topics in seclusion." She replied: "Very well." At that time Narayandas had gone to the royal court. The two thieves and Vira then began discussing Bhagavad-katha in private. Vira's mind became absorbed in the divine discussion. She became overwhelmed by its spiritual relish. At that moment, one of the thieves placed a noose around Vira's neck. Whatever ornaments she was wearing, the thieves removed all of them.

After taking them, and seeing that their plan had succeeded, they left. On the road, Narayandas was returning from the royal court. He met them face to face. Narayandas asked those Vaishnavas: "Have you taken Mahaprasad?" The thieves could not answer. Then Narayandas said: "Why are you leaving without taking Mahaprasad? This is not proper. How can you leave without taking leave of me?" Then Narayandas brought those disguised Vaishnavas back with him. Immediately, the mouths of those thieves became dry, and great fear arose in their minds.

They thought: "Perhaps he will kill us." While thinking in this way, they accompanied Narayandas. When Narayandas arrived home, he did not see his wife. He asked the maidservant: "Where is she?" The maidservant fearfully replied: "She lies dead inside the house. These men put a noose around her neck." Then Narayandas entered the house. He saw that a noose was around her neck and that she was lying dead. Narayandas removed the noose from her neck. Then he sprinkled charanamrit upon her, chanted the Lord's Name, and said: "Get up. The Vaishnavas are hungry. Let all of us take Mahaprasad together."

Upon merely hearing these words, Vira immediately stood up. Then those thieves fell at Narayandas's feet. Narayandas said to those Vaishnavas: "Alas! Alas! Why do you do such improper things? Being

Vaishnavas, why do you place me into an offense? Now I have incurred a great offense. And you are great Bhagavadiya devotees. Such a thing could never truly come from you. This must have been some destined karmic experience of hers. You merely brought it to completion a little earlier. Now all of its fault has been removed."

Bhav Prakash (Revealing the Sentiment): In this account, complete surrender of the self is demonstrated. How is this shown? Hari alone is the true doer and cause of all actions. Whatever happens occurs according to the Lord's will and through the force of destiny. Therefore, a human being is merely an instrument. Deep affection toward Vaishnavas is also demonstrated. A Vaishnava would never truly commit such an act. When one possesses this kind of transcendental understanding, the path bears fruit.

Afterward, Narayandas seated both of them and had them take Mahaprasad. They partook of Mahaprasad properly. Then the thieves said to Narayandas: "Now make us Vaishnavas." At that very moment they insisted strongly. They also broke the noose and threw it away outside. Then Narayandas said to them: "Go to Shri Gusainji in Shri Gokul and receive the Name from him." Afterward, Narayandas wrote a letter of recommendation to Shri Gusainji. He gave them travel expenses and sent them on their way.

The thieves departed from there and arrived at Shri Gokul. They presented the letter to Shri Gusainji and prayed: "Maharajadhiraj! We committed this offense against Vira, the wife of Narayandas. Please forgive our offense and accept us into your refuge." Saying this, they pleaded earnestly. Then Shri Gusainji, out of grace, bestowed the Name upon them. Thereafter, the thieves became true Bhagavadiya devotees.

Therefore, one should keep the company of Bhagavadiyas. Through the association of Narayandas, those thieves became genuine Bhagavadiya devotees. Afterward, the thieves had darshan of Shri Navneetpriyaji. Having received darshan, they became greatly delighted. Then they were given Mahaprasad. Thereafter, those Vaishnavas, formerly thieves and deceivers, took leave of Shri Gusainji and went for the darshan of Shri Nathji. After remaining there for two or four days, they returned to Shri Gokul.

Then they submitted a request to Shri Gusainji: "Maharaj! If it is your command, we would like to return to our homeland." Then Shri Gusainji wrote a letter addressed to Narayandas and gave it to them. Those Vaishnavas took the letter and returned to Narayandas. They

presented the letter to him. Narayandas received the letter and respectfully placed it upon his head. Then he had those Vaishnavas partake of Mahaprasad.

Bhav Prakash (Revealing the Sentiment): In this account, the greatness of the association of Bhagavadiyas is explained. Through the association of a Bhagavadiya Vaishnava, all objectives are accomplished. Therefore, one should keep the company of Bhagavadiya Vaishnavas.

These former thieves became such supreme recipients of Shri Gusainji's grace and such Bhagavadiya devotees. Therefore, how much can be said of their glory?

Varta 197 - A Seth and a Renunciate, Over Whose

Boundary Enclosure a Dog Passed

Now the sentiment of the account of a Seth and a renunciate, both sevaks of Shri Gusainji, in whose case a dog passed over the boundary enclosure, is being explained.

Bhav Prakash (Revealing the Sentiment): This Seth is a rajasic devotee. In the divine play, her name is “Manahkamana” (Wish of the Mind). The renunciate is the companion of Manahkamana, named “Ghosharani.” Both of them manifested from “Shandilya Muni.” Therefore, they are of his devotional disposition.

The Seth manifested in Gujarat in the house of a wealthy merchant. The renunciate was born in the house of a poor Brahmin. When the renunciate was about ten years old, his parents died. After that, he sustained himself by begging for food. In this way, he reached the age of thirty.

At that time, Shri Gusainji came to Dwarka and camped in that village. There were many followers of Mayavada there. They came to debate scripture with Shri Gusainji. Shri Gusainji debated with them and silenced them all. Seeing His brilliance and glory, the entire village became Vaishnavas.

The Seth and the renunciate both approached Shri Gusainji and humbly requested initiation, receiving the Name and offering of themselves. Afterwards, both asked, “Maharaj! What is your command for us now?” Then Shri Gusainji bestowed Shri Thakurji upon both of them and instructed, “Serve Him properly and carefully.”

Both submitted, “Maharaj! We do not understand anything about seva.” Therefore, Shri Gusainji stayed there for three more days and taught both of them the proper method of seva. Afterwards, He departed for Dwarka.

Prasang 1 – The Dog and the Boundary of Purity

Once, Shri Gusainji was returning from Dwarkaji to Shri Gokul. The Seth and the renunciate Vaishnava were also travelling from Gujarat and were accompanying Shri Gusainji. The renunciate Vaishnava would beg for food along the way. After bathing, he would prepare the meal. When the meal was ready, he would offer it to Shri

Thakurji. After completing the offering, he would put Shri Thakurji to rest and then take Mahaprasad. If he invited any Vaishnava to partake of Mahaprasad, no one would come.

One day, the Mahaprasad of the night had been served but had not yet been taken. Then a dog came and passed through the inside of the boundary enclosure. The Vaishnava appointed someone to guard the place and went to Shri Gusainji with a request. He said, “Maharaj! The Mahaprasad had been placed there, and a dog passed through inside the enclosure. What is your command regarding this?” Shri Gusainji instructed, “Take the Mahaprasad. The prasad has not been touched.” The Vaishnava then went and took the Mahaprasad.

After some days, it was the Seth’s turn to cook. He offered the meal to Shri Thakurji. After the offering was completed, the Mahaprasad had been set aside. No one had yet taken it. Then a dog came and passed over the boundary enclosure. The Seth went and submitted to Shri Gusainji, “Maharaj! After the offering was completed, the Mahaprasad had been set aside. No one had taken it. Then a dog came and passed over the boundary enclosure. Whatever command you give, I shall do. If You permit, I shall take the Mahaprasad.” Shri Gusainji instructed, “Do not take it. The Mahaprasad has been touched.” Then the Seth came and gave all the Mahaprasad to the cows.

Afterwards, the Seth cooked again. He offered the meal according to the prescribed procedure. After completing the offering, he took the Mahaprasad. The next day, the Seth submitted before Shri Gusainji, “Maharaj! In the renunciate Vaishnava’s cooking area, the dog passed through inside the enclosure, yet the food was not considered touched. But in my case, the dog passed over the boundary enclosure and still it was considered touched. Kindly explain the reason for this.”

Shri Gusainji replied, “If that renunciate Vaishnava had to cook again, he would not be able to do so and would remain hungry. He also does not go anywhere to take Mahaprasad. But your meal could immediately be prepared again. The offering was made, completed, and Mahaprasad was taken. Therefore, since you are a wealthy Seth, it is considered touched in your case, whereas it is not considered touched in the renunciate’s case.”

Bhav Prakash (Revealing the Sentiment): By saying this, it is shown that the observance of ritual purity (aparas) depends upon one’s capacity. One should maintain purity according to one’s ability. However, one should not practice deceit or hypocrisy. If a person has

the ability and yet says, “I cannot maintain such purity,” that should not be done. Otherwise, an offense is committed. This is because Shri Acharyaji Mahaprabhu Himself established these rules of purity. Therefore, a Vaishnava should maintain purity earnestly and according to his strength so that Shri Acharyaji may be pleased.

Then the principles of Pushtimarg become firmly established. A steadfast refuge is attained. All other worldly relationships fall away. Shri Acharyaji bestows His grace. It is also said here that the Mahaprasad had not been touched.

Afterwards, the Seth came with Shri Gusainji and had darshan of Shri Govardhannathji. After having darshan, he fulfilled many different devotional wishes and offerings. Then Shri Gusainji proceeded to Shri Gokul, and they came there with Him. They had darshan of Shri Navneetpriyaji and the other six divine forms, making seven forms in all. Afterwards, they performed devotional offerings for all seven forms. Shri Gusainji then graciously had all the Vaishnavas partake of the remnants of Mahaprasad.

Later, the Vaishnavas requested permission, saying, “Maharaj! If it is Your command, we would like to undertake the pilgrimage of Braj.” Shri Gusainji granted permission, saying, “Go and complete it happily.” Receiving His permission, they performed the Braj pilgrimage and then returned to Shri Gokul. After returning, they offered dandavat pranam to Shri Gusainji and submitted, “Maharaj! By Your grace we have completed the Braj pilgrimage.”

Shri Gusainji said, “You have now completed the Braj pilgrimage. Remain in Shri Gokul for a few more days.” The Vaishnavas submitted, “Maharaj! We shall leave only when You graciously give us permission.” After staying in Shri Gokul for some more days, they again submitted to Shri Gusainji, “Maharaj! If it is Your command, we shall now return to our own country.” Then Shri Gusainji gave them permission to depart.

Afterwards, they all returned to Gujarat. The Seth and the renunciate continued serving their respective Shri Thakurjis very properly and with great care. That Seth and that renunciate were such greatly blessed Bhagavadiya devotees and recipients of Shri Gusainji’s special grace. Therefore, how far can their account truly be described?

Varta 198 - Govardhandas and Mannalal – Two

Brothers

Now the sentiment of the account of Govardhandas and Mannalal, two brothers from Gujarat and sevaks of Shri Gusainji, is being explained.

Bhav Prakash (Revealing the Sentiment): These two brothers are sattvic devotees. In the divine play, both are sakhis of Shri Chandravaliji. Govardhandas's name there is "Devaki," and Mannalal's name is "Yashoda." They manifested from Shandilya Muni; therefore, they possess his devotional disposition.

Both were born in Gujarat in the house of a Brahmin. When they were about twenty to twenty-two years old, their parents passed away. After that, the two brothers set out on pilgrimage.

Prasang 1 – Govardhandas and Mannalal Receive Grace

Both brothers arrived at Shri Gokul. At that time, Shri Gusainji had offered Rajbhog to Shri Navneetpriyaji and had gone to Shri Yamunaji for bathing and Sandhya worship. Govardhandas and Mannalal came along with the Vaishnavas and had darshan of Shri Gusainji. Upon seeing Him, the thought arose in their hearts, "It would be good if we were to take refuge in Him." Knowing that it was the time of Rajbhog, Shri Gusainji proceeded to the temple. The Vaishnavas also came for darshan. They had darshan of Shri Navneetpriyaji.

After completing the Anosar, Shri Gusainji returned to His sitting place. Then all the Vaishnavas came for His darshan. Govardhandas and Mannalal also came. They submitted to Shri Gusainji, "Maharajadhiraj! Please be gracious and accept us into Your refuge." Then Shri Gusainji bestowed the Name upon both brothers. Afterwards, the two brothers requested, "Maharajadhiraj! Please be gracious and have us perform Nivedan." Shri Gusainji said, "Tomorrow you should observe a fast. Afterwards, I shall have you perform Nivedan."

The two brothers observed the fast. Then they came and submitted before Shri Gusainji, "Maharaj! Yesterday we observed the fast. What is Your command now?" Shri Gusainji replied, "Go and bathe in Shri Yamunaji. Then come wearing garments of ritual purity." The two

brothers bathed and returned while maintaining purity. Then Shri Gusainji had them perform Nivedan in the presence of Shri Navneetpriyaji. From that time, both brothers became greatly blessed Bhagavadiya devotees and recipients of special grace.

Whenever any doubt arose in their minds, they would ask Shri Gusainji. They would listen to whatever reply Shri Gusainji Himself gave. In this way, they learned all the practices and procedures of the Path. Afterwards, with Shri Gusainji's permission, they went on the pilgrimage of Braj. Within some time, they completed the pilgrimage and came to Shrinathji's temple. They stayed there for a few days and had darshan of Shrinathji.

Then both brothers returned to Shri Gokul and had Rajbhog darshan of Shri Navneetpriyaji. After some days, the group with whom they had travelled departed for their own country, but Govardhandas and Mannalal remained there. Then they submitted to Shri Gusainji, "Maharaj! Please bestow Shri Thakurji upon us." Shri Gusainji bestowed Shri Thakurji upon them. The two brothers then began performing seva properly and with great care.

After remaining in Shri Gokul for some more time, both brothers folded their hands and submitted to Shri Gusainji, "Maharajadhiraj! If it is Your command, we would now like to return to our country." Shri Gusainji replied, "Very good." After some days, the two brothers reached their home. There they began serving Shri Thakurji very properly. Whenever any Vaishnava came, they cared for him with great affection and hospitality. They would meet Vaishnavas, ask about the accounts of Vaishnavas, and also narrate them. In this manner they lived. As a result, Shri Thakurji immediately began revealing His affectionate presence to both brothers.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Shri Thakurji Himself becomes pleased when the accounts of Vaishnavas are spoken and heard. He reveals His affectionate presence through them. Therefore, the accounts of Vaishnavas should be spoken and heard daily.

Those two brothers, Govardhandas and Mannalal, were such greatly blessed Bhagavadiya devotees and recipients of Shri Gusainji's special grace. Therefore, the extent of their glory cannot be reached—how much of it can possibly be described?

Varta 199 - A Brahmin Vaishnava who believed

in Omens

Now the sentiment of the account of a Brahmin Vaishnava from Gujarat, a sevak of Shri Gusainji, who would travel after observing omens, is being explained.

Bhav Prakash (Revealing the Sentiment): This Vaishnava is a rajasic devotee. In the divine play, her name is “Saguna.” She possesses many qualities such as dancing and similar arts. She manifested from the art of dance; therefore, that is his devotional disposition.

He was born in Gujarat in the house of a Brahmin. During his childhood, he came into the company of a person skilled in interpreting omens. That person understood omens very well, and this Brahmin also became proficient in the knowledge of omens. When he was about twenty years old, his mother died. After some time, his father also passed away. Then he left his village and set out on pilgrimage.

Prasang 1 – The Brahmin Who Relied on Omens

Once, he came with a group from Gujarat for the darshan of Shri Gusainji. This Brahmin was also among them. He was highly knowledgeable in the science of omens and was also very learned. He arrived in Shri Gokul and, after having darshan of Shri Gusainji, submitted, “Maharaj! Please accept me into Your refuge and make my life successful.” Shri Gusainji instructed him, “Go and bathe, then return.” He bathed and came back. Then he requested, “Maharajadhiraj! Please grant me the Name.”

Out of grace, Shri Gusainji bestowed the Name upon him. The Brahmin then offered a gift according to his ability. Afterwards, he had darshan of Shri Navneetpriyaji. Then Shri Gusainji graciously gave him a leaf-plate of Mahaprasad. The Vaishnava accepted the Mahaprasad. At the time of Utthapan, he again had darshan. Afterwards, he had darshan of the Sandhya Aarti and then took leave to proceed for the darshan of Shri Govardhannathji. When he reached the outskirts of the village, an unfavorable omen appeared to him. Therefore, he returned to Shri Gokul.

Shri Gusainji asked him, “Why have you returned?” The Vaishnava

replied, “Maharaj! The omen was not favorable.” Then Shri Gusainji said to him, “What place do omens have in the matter of having darshan of Shri Govardhannathji?”

Bhav Prakash (Revealing the Sentiment): By saying this, it is shown that the Lord is affectionate toward His devotees. Whenever a devotee intensely desires His darshan, the Lord grants it. But if someone goes merely after consulting omens and without heartfelt longing, obstacles may arise on the path. Therefore, a Vaishnava should go for the darshan of Shri Govardhannathji with deep eagerness and longing.

Then the Vaishnava said, “Maharaj! Your command is certainly true.” Thereupon he went for the darshan of Shri Govardhannathji. Afterwards, he returned again to Shri Gokul. Later, he came to take leave of Shri Gusainji. Shri Gusainji said, “Leave tomorrow.” The Vaishnava replied, “Maharaj! I have a very urgent matter. Therefore, please kindly grant me permission to depart.” Then Shri Gusainji gave him permission to leave.

He set out, but outside the village he encountered a donkey. Because of that, he returned again. The next day he once more came before Shri Gusainji. Shri Gusainji asked, “Did you not leave?” The Vaishnava replied, “Maharaj! The matter was urgent, but a donkey came before me. Therefore, the omen was not favorable, and I did not go yesterday.”

Then Shri Gusainji said to him, “I told you to leave tomorrow, but you did not accept My word. Instead, you accepted the omen of the donkey and therefore did not go. Do you not even have that much faith in my words? Yet you place so much faith in omens?” The Vaishnava replied, “Maharaj! Through worldly intelligence, this indeed happened. But from today onward, I shall never again look at omens.”

Then Shri Gusainji graciously instructed him, “Proceed while chanting the eight-syllable Divine Name.” After that, the Vaishnava departed for his homeland, chanting the eight-syllable Divine Name. He reached his home. From that day onward, he never again travelled by consulting omens. Instead, he would chant the eight-syllable Divine Name, remember Shri Gusainji, and then proceed. He accepted Shri Gusainji’s words as absolute truth and considered everything else insignificant.

Bhav Prakash (Revealing the Sentiment): The purpose of this account is to teach that a Vaishnava should have firm faith in the words of the

Guru. Through that, all undertakings are accomplished. If someone acts according to omens in order to accomplish his affairs, that becomes dependence upon another support. Therefore, one should take refuge in the Divine Name alone. This is what is being taught here.

For Pushtimargiya Vaishnavas, the day on which they receive the Lord's darshan, perform seva, and remember Him—that alone is an auspicious day. Surdasji has sung:

(राग बहाग | Rāga Bihāg)

मले गोपाल सोई दन नीकौ । वेद पुरान जो तष बड़े ठग जाने फांसी िजय कौ ॥।

जो बूझे तो उत्तर देहों बनु बुझे मत फीको । कमल मीन दादुर यो तरसत, सब घन परत अमी कौ ।।

भद्रा भली भरनी भव हरनी चलत मेघ अरु छींकौ । अपने ठौर सबे ग्रह नीके हरन भयो क्यों सीय कौ । सुन मूढ़ मधुकर ब्रज आयो, ले अपयस कौ टीकौ । ' सूर' जहां लों नेम धरम ब्रत, सो प्रेमी कौड़ी कौ ।।

The only truly blessed day is the day when Gopal is met. The Vedas, Puranas, and

astrology seem like great deceivers, for they keep the heart caught in a noose. □□

If someone understands, then let him give the answer; without understanding, do not

speak vainly. The lotus, the fish, and the frog all long for the cloud, for from it falls the

nectar-like rain. □□

The Bhadra constellation is good, Bharani removes worldly bondage, clouds are moving,

and even the omen of a sneeze appears favorable. All the planets are in their proper and

auspicious places, so why was Sita carried away? □□

Listen, O foolish bee, you have come to Braj bearing the mark of ill-fame. Says Sur,

wherever there are rules, religious duties, and vows, for a lover they

are worth only a

cowrie shell. □□

✿✿✿

Therefore, a Vaishnava should never rely upon the Vedas, Puranas, or astrology with a desire for worldly gain motivated by personal desires or the expectation of specific rewards. The promises of rewards found in them are meant for ignorant souls, so that they may become inclined toward religious conduct. Just as a child may refuse to take bitter medicine unless tempted with sugar candy, similarly the scriptures speak of rewards.

But a Vaishnava does not maintain any desire for such rewards. For him, Shri Thakurji alone is the reward. The day on which Shri Thakurji is attained—that alone is a good and blessed day for him. Above all stands the will of Shri Thakurji. If His will is absent, then even if one acts according to favorable omens, success will not come.

For example, at the time of Shri Ramchandraji's coronation, all the planets were favorable, and there were experts such as Vashishthaji to interpret them. Yet exile to the forest occurred, and Sitaji was abducted. From this it becomes clear that the will of Bhagavan is supreme above all. Therefore, it is the established principle that a Vaishnava should take refuge in Bhagavan alone.

That Vaishnava was such a greatly blessed Bhagavadiya devotee and recipient of Shri Gusainji's special grace. Therefore, how far can his account truly be described?

Varta 200 - A woman whose son robbed

travelers

Now the sentiment (bhav) of the account of a woman sevak of Shri Gusainji, whose son used to rob travelers on the road, is being explained.

Bhav Prakash (Revealing the Sentiment): This mother and son are both tamasic devotees. In the divine play, they belong to the group of Pulindinis. In the lila, the mother's name is Maruvi, and the son's name is Garuvi. They manifested from Nrityakala; therefore, such are their devotional forms and sentiments.

Prasang 1 – The Mother and Son Take Shelter of Shri

Gusainji

Once, Shri Gusainji departed from Shri Gokul to have the darshan of Shri Ranchhodji. On the way, there was a village in Godwar. There Shri Gusainji arrived and set up camp. He prepared the meal, offered bhog to Shri Thakurji at the proper time, and after the offering was completed, He Himself took His meal. Then, at night, He rested there. The next morning, He arose, completed His bodily duties, brushed His teeth, performed Sandhyavandan, and was engaged in japa and recitation. At that time, that woman received the darshan of Shri Gusainji.

Then the woman thought within herself, “It would be very good if I go to His refuge. Then my purpose will be fulfilled.” So the woman submitted a request to Shri Gusainji, saying, “Maharaj! Please bestow Your grace upon me and give me the Name.” Then Shri Gusainji ordered her, “Go and bathe, and then come.” The woman bathed and returned. Then she prayed to Shri Gusainji, “Maharaj! Please be gracious and give me the Name. Please make my life successful.” Then Shri Gusainji mercifully gave her the Name. The woman then offered a gift according to her capacity.

That woman's son was the headman of the village. He used to waylay travelers and plunder the roads. Such were his activities. That son also received the darshan of Shri Gusainji. The very moment he had darshan, his understanding changed. He came before Shri Gusainji and said: “Maharaj! Please be merciful and give me the Name as well, and make me Your sevak.” Then Shri Gusainji said, “You rob travelers on the roads; therefore, I will not make you a sevak.” The man folded both hands and humbly prayed: “Maharaj! From today onward, I give up this work. I will farm, or I will take employment, but I will never do this work again.”

Then Shri Gusainji became very pleased with him and said, “From today onward, never engage in such work again.” Thereafter, Shri Gusainji mercifully gave him the Name and made him a sevak. Then, seeing him, the entire village became sevaks of Shri Gusainji. Everyone gave up robbery and theft. All began to engage in farming. Whenever they prepared food in their homes, they would mix into it the Charanamrit of Shri Nathji and Shri Gusainji. Afterward, Shri Gusainji proceeded to Shri Dwarkaji. Then, after some days, He returned from there and arrived back at Shri Gokul.

Bhav Prakash (Revealing the Sentiment): The intention of this account

is that a Vaishnava should not accumulate wealth through irreligious means. One should maintain oneself through farming, service, or trade; then the Lord becomes pleased. And one should never perform any action that causes suffering to another person.

That woman was such a recipient of Shri Gusainji's grace and such a devotee of Bhagavan that through her association the entire village came into refuge.

Varta 201 - Uttamdas Kshatriya, a Resident of

Gujarat

Now the devotional account of the sevak Uttamdas Kshatriya, a resident of Gujarat, of Shri Gusainji is narrated. The Bhav Prakash (Revealing the Sentiment) of his prasang is now being explained.

Bhav Prakash (Revealing the Sentiment): This is a sattvic devotee. In the divine play, her name is Shri Rangi. She manifested from the art of dance. Therefore, this is the nature of her devotional sentiment.

Prasang 1 – Uttamdas Offers the Finest Cloth to Shri Nathji

Once, Shri Gusainji traveled to Gujarat for the darshan of Shri Ranchhodji. At that time, Uttamdas had the darshan of Shri Gusainji. Then Uttamdas thought within himself, “It would be good if I were to take refuge in Shri Gusainji.” So Uttamdas humbly prayed to Shri Gusainji, “Maharaj! Please bestow Your grace upon me and accept me into Your refuge. I have been wandering aimlessly for a very long time.” Then Shri Gusainji said, “Go and bathe, then come.” Uttamdas bathed and returned in a state of ritual purity without touching anyone.

Then Shri Gusainji, out of His grace, bestowed the Name upon Uttamdas. The next day, He performed Brahmasambandh for him. Uttamdas then offered a gift according to his ability. After that, Shri Gusainji departed and proceeded to Dwarkaji for the darshan of Shri Ranchhodji. He remained there for several days, taking the darshan of Shri Ranchhodji. Afterward, He departed from there and arrived at Shri Gokul. There He performed the seva and adornment of Shri Navneetpriyaji. Meanwhile, Uttamdas remained in his own country.

At that time, a fine brocade cloth woven with gold thread came up for sale there. Uttamdas thought within himself, “This cloth is worthy of Shri Gusainji.” So Uttamdas purchased the cloth. Later, Uttamdas set out for Shri Gokul to have the darshan of Shri Gusainji. After several days, he arrived at Shri Gokul and first had the darshan of Shri Navneetpriyaji during the Rajbhog Aarti. After Shri Gusainji completed the seva of Shri Navneetpriyaji, He returned to His seat.

Then Uttamdas came, offered full prostrated obeisance, and presented that brocade cloth before Shri Gusainji.

When Shri Gusainji saw the cloth, He became very pleased. From His own lips He said, “This cloth is worthy of Shri Nathji.” The next day, Shri Gusainji personally took Uttamdas with Him to the temple of Shri Nathji. There, Shri Gusainji offered that brocade cloth to Shri Nathji, and Shri Nathji accepted it. Afterward, Shri Govarddhan Nathji granted darshan to all the Vaishnavas. Seeing the darshan of Shri Govarddhan Nathji, Uttamdas became greatly delighted. He considered his birth to have become successful and fulfilled. For several days afterward, Uttamdas continued taking the darshan of Shri Govarddhan Nathji.

Then Shri Gusainji returned to Shri Gokul, and Uttamdas accompanied Him there. At Shri Gokul, Uttamdas had the darshan of Shri Navneetpriyaji and all the other seven divine swarups. He stayed at Shri Gokul for several more days. Later, Uttamdas prayed to Shri Gusainji, “Maharaj! If You grant permission, I wish to undertake the pilgrimage of Braj.” Shri Gusainji granted permission, saying, “Very well.” Uttamdas offered obeisance to Shri Gusainji and set out on the Braj pilgrimage. After several days, he completed the entire Braj pilgrimage and returned to Shri Gokul. There he offered full prostrated obeisance to Shri Gusainji.

Shri Gusainji asked him, “Have you completed the Braj pilgrimage?” Uttamdas humbly replied, “Maharaj! By Your grace, I completed the Braj pilgrimage properly and successfully.” After that, for several more days Uttamdas had the darshan of Shri Navneetpriyaji and all the other seven divine swarups. Then, after taking leave of Shri Gusainji, he returned to his home. At home, by the grace of Shri Gusainji, Shri Nathji continually granted him divine experiences.

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that the finest objects should be offered for the acceptance of the Lord. This is the duty of a sevak.

Such was Uttamdas, a supremely blessed devotee and a great recipient of Shri Gusainji's grace. Therefore, how much can one possibly say in describing his account?

Varta 202 - The Merchant's Son, the Wazir's

Daughter, and the Bania's Son

Now the inner devotional meaning of the Varta of three sevaks of Shri Gusainji—the son of a wealthy merchant, the daughter of the Wazir, and the son of a Bania—is being explained.

Bhav Prakash (Revealing the Sentiment): These three are Rajasic devotees. In the divine play (Lila), their names are Rama, Syama, and Kama.

Rama appeared in this world as the son of a wealthy merchant (Sahukar). Syama appeared as the daughter of the Wazir. Kama was born as the son of a Bania. All three manifested from Krishnavati; therefore, these are their devotional forms.

Prasang 1 – Receiving the Divine Name from Shri Gusainji

All three were born in a village in Gujarat. They used to go to the house of a Pandit for their studies. The three of them had extremely deep affection for one another. The merchant's son was a sevak of Shri Gusainji. Once, Shri Gusainji arrived in that village and stayed at the merchant's house. One day, the birthday of Shri Gusainji was celebrated there. Shri Gusainji Himself took a saffron bath, performed Markade-puja, and devotees sang congratulatory kirtans in celebration.

At that time, the Wazir's daughter was present there along with the merchant's son. Many people had come for darshan. During that occasion, several Vaishnava boys and girls received the Divine Name. At that same time, these three also received the Divine Name directly from Shri Gusainji. Afterward, Shri Gusainji distributed Mahaprasad to everyone. He remained there for a few days, accepting worthy divine souls into His grace. Then Shri Gusainji departed from there and returned to Shri Gokul.

Prasang 2 – Pure Affection Between the Merchant's Son and

the Wazir's Daughter

There was extremely deep affection between the merchant's son and the Wazir's daughter. Neither of them could remain peaceful without seeing the other even for a moment. As time passed, the merchant's son grew up and began managing his business. The Wazir's daughter also came of age and started living in the women's quarters of the palace. Even then, neither could find peace without seeing the other. One day, the merchant's son said to the Wazir's daughter, "From today onward, I will no longer come to your house." She asked, "Why?"

He replied, "Because now we have both entered youth. You are a woman, the daughter of the Wazir, and I am the son of a prominent merchant. People are corrupt and think wrongly. Although we are innocent and are like brother and sister, no one knows this. Since we are both disciples of the same Guru, we are truly brother and sister. But people only see fault. If this continues, before long some obstacle will arise, and then matters will become very difficult.

"Whenever I come here, my relatives become very upset with me. Everyone becomes displeased with me. Yet what can I do? Neither you nor I can remain peaceful without seeing one another. Tell me now, what should we do?" The Wazir's daughter replied, "You cannot remain peaceful without seeing me, so continue to come comfortably. Do not stop coming. Come without worry. Who is there that can say anything to you?

"I am the daughter of a Rajput. Whoever looks upon me with evil intentions, I will strike down on the spot. We are completely innocent. Above our heads, Shri Gusainji is always present. By His grace, what is there to worry about?" Hearing these words, the merchant's son became very happy. He became firmly convinced that there was nothing improper in this relationship.

From then on, he came every night. The two would sit together and engage in Bhagavad Varta, sing kirtans, and discuss the sacred stories of Shrimad Bhagavat. Afterward, the merchant's son would return home. His relatives remained very displeased with him. They constantly kept watch over him, wondering, "What is he doing? Where

does he stay until so late every night?" They became increasingly irritated.

However, the merchant's son paid no attention to anyone's words. This continued for many days. Eventually, some of the king's officials saw the merchant's son coming out of the Wazir's residence. They immediately arrested him and threatened him severely. They said, "Even though you are the son of a respectable merchant, how can you do such a thing? How can you enter the homes of other people's daughters and daughters-in-law? You must come before the king."

The merchant's son's face became pale. Then the king's officials thought among themselves, "Perhaps he has no sinful intention? Let us frighten him first." They then said, "By now the king has gone to sleep. If we take you tonight, you will face great trouble. If someone is willing to stand surety for you, we will release you. Tomorrow morning you must appear before the king and give your explanation." The merchant's son returned home and asked his family members to stand as his guarantors. His parents and everyone else refused.

They said, "Whatever happens to you, let it happen. We will not stand surety for you. We warned you every day, but you never listened." The king's officials again took hold of him and said, "No one is willing to guarantee you. That proves you are guilty. If there is anyone else who will stand surety for you, we will release you." The merchant's son replied, "I have a Gurubhai who is also my friend. He will stand surety for me. Please come with me."

The merchant's son then went to the house of the Bania Vaishnava and called out to him. The Bania Vaishnava opened the door and asked, "Where have you come from at such a late hour?" The merchant's son replied, "I was returning from my sister's house. The king's officials have arrested me. If you stand surety for me tonight, they will release me. Tomorrow morning I will give my explanation before the king." The Bania Vaishnava immediately said, "I will stand surety for him."

After taking his guarantee, the king's officials released the merchant's son and departed. Then the Bania Vaishnava said, "Now you may peacefully return home. There is nothing to worry about." The merchant's son replied, "I will sleep here tonight." The Bania Vaishnava answered, "This is your own home. Rest here peacefully." So the merchant's son stayed there that night. The Bania Vaishnava showed him great honor and respect.

Meanwhile, the king's officials thought among themselves, "Very well!

Let us observe further and see what kind of relationship these people truly have." The next day, the merchant's son remained at the Bania Vaishnava's house. The two of them engaged in discussions of the Lord's divine pastimes. They became completely absorbed in the nectar of Bhagavad Varta. Afterward, they took Mahaprasad. While they continued in this way, night fell again.

Then the Bania Vaishnava said to the merchant's son, "Now go to the Wazir's daughter's house. She must be waiting for you. She too will not be at peace and will certainly be worried. Therefore, go there comfortably." The merchant's son went to the Wazir's daughter's house. The king's officials secretly followed behind him.

When he arrived, he said to the Wazir's daughter, "Listen, sister. Yesterday, when I came down from your house, the king's officials arrested me. They frightened me greatly and said, 'How can you behave like this? Why do you regularly enter the palaces of other people's daughters and daughters-in-law? You must come before the king.' "Later they said, 'The king has already gone to sleep. You may answer tomorrow morning. But first someone must stand surety for you before we release you.'

"I requested my relatives many times, but none of them agreed to become my guarantor. "Then I went to the house of our Bania Vaishnava. He said, 'Go to your home. I will stand surety for him.' "So I stayed at his house yesterday and did not return to my own home. I honored Mahaprasad there. "And today no one has come from the royal court." His mind was filled with great fear. The merchant's son explained everything in detail to the Wazir's daughter and said, "Because of all this, my mind has become greatly disturbed."

The Wazir's daughter replied, "Brother, we are completely innocent, and our relationship is based upon Bhagavan. But the people of this world are corrupt. Who can understand such a matter? "Shri Gusainji always resides above our heads. I have firm faith in Him. He has kept us innocent, and now He will reveal His own divine power. He will certainly bring about the highest good. "So now do not worry about anything. Remain firmly assured that Shri Prabhuji will do what is best.

"Tomorrow I shall continually receive news from the royal court through my maidservant. No one in the kingdom will be able to harm you. I too possess the strength of Shri Gusainji's grace. Therefore, I myself will come and free you. Do not let fear enter your heart. The king is only an insignificant human being. Just wait and see how Shri

Acharyaji Mahaprabhuji and Shri Gusainji arrange everything. Alone, I am equal to thousands." By speaking in this way, the Wazir's daughter completely reassured the merchant's son.

Afterward, they remembered Shri Krishna and then parted. The merchant's son again returned to the Bania Vaishnava's house and slept there. The Bania Vaishnava lovingly served the merchant's son with the greatest affection and care. The next day, the king decided to test them and sent his officials. The officials came to the Bania Vaishnava and asked, "Where is the merchant's son for whom you have stood surety? He has been summoned."

The Bania Vaishnava replied, "I will answer for him in the royal court. If the king has any matter concerning him, I am his guarantor." Saying this, he immediately left for the royal court. At that time, the merchant's son was still asleep in the house. The Bania Vaishnava stood before the king. The king asked, "Where is the merchant's son? Call him here. You are only his guarantor. We have no business with you." The king continued speaking in this manner.

Meanwhile, the merchant's son awoke and asked the Bania Vaishnava's wife, "Where is my brother?" She replied, "He has gone to the royal court in your place." The merchant's son immediately went to the royal court and stood there. The king ordered his attendants, "Take this Bania outside and bring in the merchant's son." The merchant's son was then brought before the king. The king asked him, "Why do you behave improperly with another man's woman? Do you have no fear of me?"

The merchant's son replied, "She is my sister." The king then said to those present, "This is hypocrisy. He calls her his sister, yet enjoys sensual relations with her. Take this merchant's son away and execute him immediately." The king's men led the merchant's son outside and made him stand below the palace. Then the king secretly instructed the executioners, "Question him thoroughly, but under no circumstances should you actually kill him. He is not truly guilty. He only shows excessive attachment toward another man's woman. I merely wish to test his courage. Place the sword against his neck."

Thus the king gave these instructions to those who had been ordered to execute him. Everything that took place in the royal court was reported to the Wazir's daughter. She had been receiving every update through her maidservant. Immediately, the Wazir's daughter disguised herself as a man. She dressed in full military attire, took a sword and shield in her hands, mounted a powerful spotted horse, and rode

swiftly toward the palace. From a distance she spurred the horse forward, striking it with the whip. The horse leaped over another horse that stood in its path and came directly to where the merchant's son was standing.

She began brandishing her sword and shield and declared, "Whoever has truly been born from one father according to dharma, let him come before me!" Not a single person dared approach her. The executioners all fled. The king and the Wazir were watching from the palace balcony. The king asked the Wazir, "What extraordinary display of military skill is this? Who is this person?" The Wazir replied, "I do not recognize this person. I cannot say for certain." Then the Wazir privately took the king aside and explained the entire matter in detail.

After hearing everything, the king instructed his soldiers, "All of you move away from here. Do not say a single word to either of them." Then the king addressed the two of them and said, "I am greatly pleased with both of you. Blessed are you both. Blessed is your love. Blessed is your courage. Therefore, ask me for whatever you desire." Both of them replied, "We have no desire for anything." The king then said to the Wazir, "Arrange for these two to be married. Their love will then be proper, and they can remain together."

The two immediately replied, "O King, you have become mistaken by saying such a thing. We are brother and sister to one another. Being a righteous king, why do you speak of something contrary to dharma?" Hearing this, the king became even more pleased with both of them. He instructed them with honor and then allowed them to return to their respective homes. After this, the two continued meeting together. They would sit and engage in Bhagavad Varta. They remained completely fearless. Both experienced supreme bliss in one another's company. They remained constantly absorbed in Bhagavad Varta.

Both of them were extraordinarily beautiful in their youth. Yet neither of them experienced even the slightest bodily attachment. Whenever they met privately, they would only engage in Bhagavad Varta and sing kirtans. As they continued in this manner, Shri Thakurji began manifesting His direct divine presence to them. Whatever they desired from Him, they received.

Bhav Prakash (Revealing the Sentiment): This Varta reveals the true nature of pure love. It teaches renunciation of the highest order—a love completely free from even the slightest trace of sensual

enjoyment. Such renunciation is supreme. It also teaches that one should always maintain a faultless understanding toward the Vaishnava sevaks of Shri Gusainji. Only then is one's purpose fulfilled. Furthermore, while engaging in Bhagavad Varta and kirtan, a Vaishnava should never be restrained by worldly shame or concern for family honor.

Thus, the merchant's son, the Wazir's daughter, and the Bania's son were all such supremely blessed devotees who were the special recipients of Shri Gusainji's grace. Therefore, the glory of their Varta is limitless. How much of it can possibly be told?

Varta 203 - The Son of the Sevi Brahmin of

Kashi

The Devotional Account of the Son of a Sevi Brahmin from Kashi, a sevak of Shri Gusainji, is now narrated along with its inner devotional meaning.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the tamas category of devotees. In the divine lila, her name is Sonjuhi. Her divine identity has already been described later in the account of Parmanand Swami. She manifested from Krishnavati, and therefore this is her eternal devotional form.

Prasang 1 – The Silent Child Who Remembered His Previous

Birth

The Sevi Brahmin had no children for a long time. When this son entered the womb of the Brahmin's wife, the child experienced deep repentance. The reason was this: whenever a soul enters the womb, it remembers the experiences of its previous hundred births. Thus this child remembered his previous birth and thought within himself: "Shri Acharyaji Mahaprabhu had accepted me as His own. Through His grace, Shri Navneetpriyaji showed me great affection. Yet, because of my greed for the taste of food and the craving of my tongue, I committed an offense. As a result, I have now taken birth in the house of one who follows another path. Therefore I must undergo this birth. I shall remain mute. I will not speak."

When the child was born, he did not cry or speak. Whether he was given milk or not, he remained completely silent. His parents were Sevi Brahmins. According to their understanding of the Vedas and Shastras, they constantly reflected: "Our son never asks for anything. Because of that, he does not seem to grow properly. Even if other children are mute, they still cry when they are hungry and ask for milk. But this child neither cries nor speaks." Thus the Brahmin remained constantly worried.

When the child completed one year, the Brahmin invited the Brahmins of his community for the first birthday ceremony and began performing the customary worship. Holding the child in his lap, he was sitting during the ceremony. Suddenly, the child took a deep sigh and spoke a single phrase: "Shri Acharyaji Mahaprabhu." After saying only these words, he again became completely silent. The Brahmins present said to the father: "Your son has spoken a Sanskrit word, but we do not understand whose name he has taken."

The following year, during his second birthday, the Brahmin again invited the community of Brahmins and performed the worship. This time the child spoke two names: "Shri Acharyaji Mahaprabhu" "Shri Gusainji" Again he became silent. In the third year, he spoke three names: "Shri Acharyaji Mahaprabhu" "Shri Gusainji" "Shrinathji" In the fourth year, he spoke four names: "Shri Acharyaji Mahaprabhu" "Shri Gusainji"

"Shrinathji" "Shri Navneetpriyaji"

Then his father said to him: "My son, I have no other children. You alone have been born in my house. You have knowingly chosen to

remain mute. Every year you speak only one additional word. Whatever is in your heart, tell me. I shall do it." The boy traced letters upon the ground and wrote: "Take me to Shri Gokul. Then I shall speak." The Brahmin therefore took his wife and son to Gokul. After arriving, he said to the child: "Now go wherever you wish."

The child immediately went and sat on the bank of Shri Yamunaji at Shri Thakurani Ghat. His parents also sat there. Whenever someone came to draw water for Shri Navneetpriyaji or whenever any Vaishnav arrived at the ghat, the child would ask: "What is the present time of service for Shri Navneetpriyaji?" "Where is Shri Gusainji seated?"

The water-carriers and sevaks wondered: "This is the son of a Sevi Brahmin. How does he know everything about this place?" Meanwhile, Shri Gusainji completed offering Rajbhog to Shri Navneetpriyaji and came to Shri Govind Ghat. The Vaishnavs told Shri Gusainji everything about the boy. Smiling, Shri Gusainji asked: "Where is he now?" They replied: "Maharaj, he is sitting at Thakurani Ghat." Shri Gusainji instructed them: "Bring him here."

The Vaishnavs told the child: "Brother, Shri Gusainji is calling you." The boy immediately stood up with intense eagerness and came for the darshan of Shri Gusainji. The very moment he beheld Shri Gusainji, tears began flowing from his eyes in streams. He completely lost his composure. Shri Gusainji compassionately said: "Why are you crying now? You have reached here. Do not worry. From now onward, remain careful." Then Shri Gusainji mercifully bestowed the Name upon him.

After that, Shri Gusainji instructed a khavas: "Bathe him and bring him into the temple in a state of purity." Having given this instruction, Shri Gusainji entered the temple. After offering bhog and accepting the ceremonial betel leaf, the khavas brought the child into the temple. Shri Gusainji seated him before Shri Navneetpriyaji and performed Brahmasambandh for him.

Afterward Shri Gusainji said: "Now go outside." But the boy tightly grasped the threshold of Shri Navneetpriyaji's doorway and would not let go. Shri Gusainji said: "He has been separated for a very long time. Therefore he does not wish to leave. Let him remain here for now." So he was allowed to stand there. Later, when the doors were opened for darshan, all the Vaishnavs had darshan of Shri Navneetpriyaji. After Shri Gusainji completed the arati and began the Anosar ceremony, the temple attendant told the boy: "Come outside so that the Anosar service may proceed."

But his hands would not release the threshold. Finally, the attendant forcibly pulled him away and brought him into the courtyard. The moment he reached the courtyard, he gave up his body. Shri Gusainji understood: "He has touched the temple. This Vaishnav's soul has now reached the divine lila." Then Shri Gusainji entered that body through His own divine power, carried it outside through the Singhpor gate to a nearby well, and there withdrew His divine presence.

The body remained lying there. Seeing this, the boy's parents began weeping. Shri Gusainji said to the Brahmin: "Why do you call him your son? He was actually my own soul. Because of an offense, he had come to your house. Now he has returned to Me." The Brahmin reflected: "From birth this child possessed extraordinary bliss." The Brahmin understood the Vedas and Shastras, but he was not a divine soul. Had he been a divine soul, how could he have abandoned such bliss?

Afterward, the Brahmin returned to Kashi with his wife. Later, all the Vaishnavs living in Gokul, together with Chacha Harivanshji, humbly requested Shri Gusainji: "Maharaj, who was this Vaishnav in his previous birth?" Shri Gusainji replied: "In his previous birth, this Vaishnav was a sevak of Shri Acharyaji Mahaprabhu. He was the personal water-carrier of Shri Navneetpriyaji. By the grace of Shri Acharyaji Mahaprabhu, Shri Navneetpriyaji showed him great affection.

Such was that affection that Shri Navneetpriyaji would sit in his lap and listen to the kirtans of Parmanand Swami. It was through him that Parmanand Swami attained liberation. This is well known in the account of Parmanand Swami. But because of the greed of his tongue and attachment to taste, he fell." Then Chacha Harivanshji requested: "Maharaj, what offense did he commit?" Shri Gusainji replied: "Once he had come to Adel with a group of Vaishnavs. It was the time of Shri Navneetpriyaji's Rajbhog Arati.

Shri Acharyaji Mahaprabhu had all the Vaishnavs receive Mahaprasad. Shri Akkaji placed a small quantity of ghee, milk, and other items upon his leaf plate. When he sat down to receive Mahaprasad, he looked at his plate and thought: 'The water that I carry upon my shoulder is accepted by Shri Navneetpriyaji Himself. Then why has such a small amount been placed upon my plate today?' He even expressed this thought to Shri Akkaji.

From that very moment, Shri Navneetpriyaji no longer openly displayed the same loving affection toward him as before. As long as

he remained in that body, he continued performing seva, but the Lord no longer revealed His affectionate favor. After that body was left behind, he took birth in the house of this Brahmin in Kashi. However, Shri Acharyaji Mahaprabhu is supremely compassionate. He does not dwell upon the offenses of His devotees. After giving only a small punishment, He accepted him once again. Such is the gracious nature of Shri Acharyaji Mahaprabhu. What more can be said?"

Bhav Prakash (Revealing the Sentiment): Therefore, every action should be performed only after careful consideration. It is also taught here that one who becomes controlled by the tongue and the sense of taste falls from his position. For this reason, every Vaishnav should remain vigilant.

This Vaishnav was an exceptionally blessed devotee and a recipient of Shri Gusainji's supreme grace. Therefore, how much more can truly be said about his glorious account?

Varta 204 - A poor, possessionless Vaishnav

merchant from Gujarat

Now the revealing sentiment of the account of a poor, possessionless Vaishnava merchant from Gujarat, who was a sevak of Shri Gusainji, and who gave the spiritual merit of his pilgrimage to Braj to a wealthy Seth, is being explained.

Bhav Prakash (Revealing the Sentiment): This is a sattvic devotee. In the divine lila, her name is Brajbhushana. Brajbhushana has a sakhi whose name is Kamana. She has manifested here as the Seth (merchant). Both of them have manifested from Krishnavati. Therefore, these are their devotional identities.

This devotee was born into a Bania family in Gujarat. He was completely destitute. When he was about twenty years old, his father passed away. His mother had died at the time of his birth. After some time, Shri Gusainji came to Gujarat together with Shri Gokulnathji and camped in this devotee's village. At that time, this man became Shri Gusainji's sevak.

Prasang 1 – The Destitute Vaishnav Who Gave Away the

Merit of His Braj Pilgrimage

This Vaishnav was completely destitute. He had a deep desire to offer garments to Shri Gusainji's children and to perform the pilgrimage of Braj. However, he had no money. He went about telling everyone, "How can I accomplish this? My heart longs to undertake the Braj pilgrimage, but I have no wealth." He kept expressing this to everyone. One day, a wealthy Seth said to him, "If you wish to perform the Braj pilgrimage, I will provide all the money. But whatever religious merit is earned from it shall belong entirely to me."

The Vaishnav then consulted another Vaishnav and said, "This Seth says that he will provide the money, but all the religious merit will belong to him." The other Vaishnav replied, "That is acceptable. The religious merit will indeed become his."

Bhav Prakash (Revealing the Sentiment): Why was this considered acceptable? Followers of the Pushti Marg do not undertake the Braj pilgrimage considering Braj to be merely a place of pilgrimage. Braj is the Lord's own eternal abode; therefore, it is itself the fruit. However, the Seth still regarded Braj as an ordinary place of pilgrimage because he was not yet a Vaishnav. Therefore, it was appropriate to speak of giving him the religious merit. The destitute Vaishnav then returned and told the Seth accordingly. The Seth said, "Put it in writing." The Vaishnav wrote a document stating that all the merit would belong to the Seth. It was officially witnessed in the royal court.

The Seth was not yet a sevak. Then the Seth asked the Vaishnav, "How much money do you need? Take as much as you require." The Vaishnav accepted only the amount that was genuinely necessary. He then came to Braj. He visited Shri Gokul and had darshan of Shri Gusainji, all of Shri Gusainji's children, and all seven divine forms. He fulfilled all the devotional offerings and heartfelt desires he had.

Then he prayed to Shri Gusainji, "Maharaj, if it is Your command, I would now like to perform the Braj pilgrimage." Receiving permission, he went to Shrinathji Dwar, had darshan of Shrinathji, offered garments, ornaments, and every devotional offering he had desired. After that, he completed the Braj pilgrimage properly. He returned to Shri Gokul, had darshan of Shri Gusainji, stayed there for several days, and fulfilled every devotional desire that remained in his heart.

Meanwhile, the Seth was waiting for him, wondering, "The Vaishnav has still not returned." Finally, after taking leave of Shri Gusainji and

all His children, the Vaishnav departed for his homeland. Travelling gradually, after about one and a half to two years, he reached home. He met the Seth. The Seth said, "Now give me my religious merit." Again, the Vaishnav consulted another Vaishnav and said, "The Seth is asking for the merit."

The other Vaishnav replied, "Give it to him." So the destitute Vaishnav gave all the religious merit to the Seth. People then began saying, "What benefit did this Vaishnav receive? He suffered so much for nothing." At that time, another Vaishnav who was present replied,

"The Seth has indeed received the religious merit. But all the various devotional offerings, the opportunity to perform seva, drinking the waters of Yamunaji, drinking the nectar directly from the Lord's lips, and the joy of beholding the Lord's divine face with his own eyes—these experiences were enjoyed by this Vaishnav in his own body. The Seth did not receive any of these joys.

The merit that has been given to the Seth is only like the merit one earns by bathing in sacred ponds at places of pilgrimage, feeding Brahmins, and giving them charity. That merit has gone to the Seth. Everything else was seva, and that belongs entirely to this Vaishnav." Later, the Seth thought to himself, "It would be good if I too became a Vaishnav." He said to the destitute Vaishnav, "Please have me accepted as a sevak." The Vaishnav replied, "Come to Braj. Shri Gusainji Himself will make you a sevak."

The Seth gathered his wife, family, and wealth and departed from his homeland. Accompanied by the Vaishnav, they came to Braj. There they had darshan of Shri Gusainji. Then the Vaishnav prayed, "Maharaj, this Seth has come to Your refuge. Please be merciful and accept him." Shri Gusainji compassionately bestowed the divine Name upon the Seth. He then had him observe the vow and granted him Brahmasambandh.

Afterwards, the Seth had darshan during Rajbhog. Then Shri Gusainji returned to His sitting place. The Seth presented his offering. After that, Shri Gusainji went to take His meal. When He had finished eating, the leaf plates containing His remnants were placed before everyone. The Seth and the others accepted Mahaprasad. They remained in Shri Gokul for several days.

One day, the Seth prayed, "Maharaj, what is now Your command for me?" Shri Gusainji replied, "Perform seva." The Seth then said, "Maharaj, please bestow a deity for seva upon me." Shri Gusainji

entrusted the seva to the Seth. The Seth then prayed, "Maharaj, I do not know the proper method of performing seva." Shri Gusainji replied, "This Vaishnav is with you. Keep him with you. He will perform all the seva."

The Seth arranged for the Vaishnav to bathe. Then the two of them began performing the seva together. Afterwards, with Shri Gusainji's permission, they undertook the Braj pilgrimage. They had darshan of Shri Govardhannathji and fulfilled many devotional offerings. Then they returned to Shri Gokul and stayed there for some days. After that, they fulfilled their devotional offerings toward Shri Gusainji and all His children.

Taking leave of Shri Gusainji, they returned to Gujarat. There they continued performing seva properly. Whatever the Vaishnav instructed, the Seth followed exactly. In this way, both became excellent Vaishnavs. Through the association of that Vaishnav, the Seth also became an exemplary Vaishnav.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that although the Seth initially rendered financial service to that Vaishnav with a desire for personal gain, even then his good fortune bore fruit. He became a Vaishnav. He received darshan of Braj. He received darshan of Shri Gusainji. He drank the waters of Yamunaji. He attained such wonderful blessings. Therefore, if someone serves Vaishnavs lovingly and selflessly with both personal effort and wealth, what blessing would they not receive?

Thus, the established principle taught here is that one should serve poor and detached Vaishnavs selflessly, in whatever way one is able. That Vaishnav was such an exceedingly blessed devotee and recipient of Shri Gusainji's supreme grace that it is impossible to fully describe his greatness.

Varta 205 - A Kunbi Patel

Now the sentiment of the account of a Kunbi Patel, who was a sevak of Shri Gusainji, and in whose neighborhood lived Lad Baniya, is being explained.

Bhav Prakash (Revealing the Sentiment) This is a tamasic devotee. In the divine play, this devotee's name is Sugandha. Sugandha has a sakhi whose name is Kamakuntala. She appeared here as the Lāḍ Bania. Sugandha manifested from the group of Bandīs (attendant maidens). Therefore, this is their inner devotional identity.

Prasang 1 – The Kunbi Patel Brings His Neighbor to the Path

Once, Shri Gusainji arrived in Gujarat. At that time, a Kunbi Patel prayed to Shri Gusainji: "Maharaj! Please bestow Your grace upon me and give me the Divine Name. I have wandered aimlessly for many days. You are supremely compassionate, so please show Your mercy to me." Then Shri Gusainji bestowed the Divine Name upon him and his wife. Afterwards, He had them observe a fast for one day and then performed their Nivedan (complete self-offering). He established the service of Shri Thakurji in their home and taught them the proper practices of the Path. After that, Shri Gusainji continued His journey.

Thereafter, the Kunbi Patel and his wife began serving Shri Thakurji. They performed the seva exactly according to the traditions of the Path. They prepared the finest and best possible offerings and presented them to Shri Thakurji. After the offering was completed, they distributed Mahaprasad to the Vaishnavas. This became their daily discipline. They performed every action exactly according to the command of Shri Gusainji. Day and night they remained immersed in the bliss of devotion to Bhagavan. Because of this, Shri Thakurji began revealing His loving grace directly to the Kunbi Vaishnava.

Near the Kunbi Vaishnava lived a Lāḍ Bania. He belonged to another religious path and was extremely greedy. Because of his greed for wealth, he constantly practiced impure spells and magical rites. He also arranged for the recitation of the Avidya Devi text, worshipped

the Tamasi Devi, and offered incense made from guggal and black gram. The smell of this incense spread throughout the temple. Because of this, Shri Thakurji remained seated in a withdrawn and displeased mood.

One day, the Kunbi Vaishnava asked Shri Thakurji, "Maharaj! Why do You remain so withdrawn?" Shri Thakurji replied, "Your neighboring Lāḍ Bania is deeply engaged in seeking support elsewhere. He has the recitation of Avidya Devi performed, and the sounds and smells of his impure magical practices enter My temple. Because of this, I remain displeased." After hearing these words from Shri Thakurji Himself, the Patel Vaishnava told the Lāḍ Bania, "Do not perform these impure spells and magical rites, nor arrange for the recitation of Avidya Devi. Nothing beneficial will come from this. Instead, you are only ruining your true spiritual welfare."

He advised the Lāḍ Bania in many different ways, but the Lāḍ Bania refused to listen. One day the Kunbi said to him, "It would be very good if you became a Vaishnava. Then all your affairs will be accomplished." The Lāḍ Bania replied, "If tonight I receive abundant wealth, then tomorrow morning I will certainly become a Vaishnava. But if I do not receive it, I will never become one. Vaishnavas are poor." The Kunbi Vaishnava said, "If, by chance, you receive wealth tonight, then what will you say? Shri Prabhu is capable of doing everything."

The Lāḍ Bania answered, "If I receive wealth tonight, then tomorrow morning I will definitely become a Vaishnava. There is no doubt about it. Whatever you tell me to do, I will do." The Kunbi Patel said, "Very well. Give me your word." The Lāḍ Bania replied, "I give you my word." Thus he promised that if he obtained wealth during the night, he would certainly become a Vaishnava the next morning. By the will of Bhagavan, that very night the wall of his house collapsed into the courtyard. Inside the fallen wall, scattered wealth was discovered.

When he awoke in the morning, he saw that the wall had fallen and the wealth lay scattered throughout the courtyard. He quickly gathered up all the wealth and stored it safely. Then the Lāḍ Bania thought to himself, "Look! I made so many efforts to obtain wealth. I performed spells and magical rites and spent a great deal of money, yet I never received any wealth. Yesterday this Kunbi told me that Bhagavan's will is supreme and that the Lord is capable of doing everything. Because of that, everything happened during just one night.

I had given him my word, and as soon as I followed what this Kunbi Vaishnava said, I immediately obtained wealth." Then faith arose within the Lāḍ Bania. He thought, "Everything this Kunbi Vaishnava says is true. His religion is true. By following his words I immediately obtained wealth. Therefore, from now on I must remain truthful with him. Whatever he tells me, I shall do. I should become a Vaishnava." Then the Lāḍ Bania fell at the feet of the Kunbi Vaishnava and said, "You are a great saint. You are completely truthful. By the power of your grace I have obtained immense wealth."

After that, the Lāḍ Bania told the Kunbi Vaishnava everything that had happened and said, "Now whatever you tell me to do, I will do." The Kunbi Vaishnava replied, "If you do as I say, you will attain great happiness. Your wealth will continue increasing every day. But if you refuse to follow these instructions, then your wealth itself will be destroyed." Thus the Kunbi Vaishnava instructed him. After that, he gave the Lāḍ Bania the Divine Name in the presence of Shri Thakurji and made him a Vaishnava.

Then he sent the Lāḍ Bania to Gokul. Thereafter, the Lāḍ Bania, his wife, his children, and the entire family received the Divine Name and performed Nivedan before Shri Gusainji. Afterwards, they had the darshan of Shri Govardhannathji and performed the circumambulation of Braj. They remained there for a few days and learned all the customs and practices of the Path. Afterwards, they offered many gifts to Shri Gusainji.

Then the Lāḍ Bania prayed, "Maharaj! If it is Your command, may I now return home?" Receiving permission from Shri Gusainji, he respectfully took leave, established Shri Thakurji in his home, and returned to his own country. After some time, he reached home and met the Kunbi Vaishnava. He narrated all the news of Gokul. Then he began serving Shri Thakurji. Whatever task he wished to perform, he first asked the Kunbi Vaishnava for guidance. He had extremely firm faith in the Kunbi Vaishnava.

Afterwards, the Kunbi Vaishnava instructed the Lāḍ Bania, "From now on, make sure that no one in your household—your wife, children, or anyone else—ever takes shelter elsewhere. Why? Because Shri Thakurji and wealth cannot remain together where there is dependence on other shelters. Therefore, always remain afraid of this. If you keep firm faith only in Shri Thakurji, your wealth will greatly increase, and Shri Thakurji Himself will reveal His loving grace to you.

Therefore, in every action and in every situation, the refuge of Shri Acharyaji alone is the principal support. There is no fear at all in this Path. The only fear is taking shelter elsewhere, and that is the greatest of all fears. There is no fear equal to it." During the day they both engaged in the seva of Shri Thakurji. At night they would sit together in a secluded place and discuss the divine pastimes of Bhagavan, sing kirtans, narrate the lives of the sevaks of Shri Acharyaji Mahaprabhu, study the commentaries on the sacred texts, discuss the subject of taking refuge, and recount the lives of the sevaks of Shri Gusainji.

In this way, Shri Thakurji's loving grace upon them continued to increase. Shri Thakurji would repeatedly ask for food and accept their offerings. Their wealth also increased greatly. As news of his growing wealth spread, many respectable people began coming to praise him. They came uninvited because of his wealth. However, the Seth did not speak to any of them or ask anyone anything. They tried in many ways to win his favor. Relatives tried to increase his attachment through worldly family relationships. They said, "If you spend more among your relatives and family, your reputation will increase."

Men and women said, "Have some ornaments made for us. Your prestige will increase because of them. They will also be useful in difficult times when money is needed." The Brahmins said, "Sethji! Arrange a feast for Brahmins. That is very good. By giving charity, your wealth will multiply greatly, and you will gain even more wealth. Give gifts such as cows and other prescribed donations. By doing this your fame will increase, and you will gain merit in the next world. Both this world and the next will be improved. We are telling you the truth."

They said, "You should accept our advice. The Vedas and Shastras declare that charity is a great virtue." The bards and genealogists praised the glory of his ancestors. They composed many poems and couplets in his honor. For the sake of filling their own stomachs, they created all kinds of schemes. Astrologers also came and spoke about the influence of the planets. In this way, everyone gave him advice for the sake of their own personal gain. However, the Seth gave nothing to anyone.

The Lāḍ Bania trusted only the Kunbi Vaishnava. Whenever such people approached him, he consulted the Kunbi Vaishnava. The Kunbi Vaishnava told him, "All these people are creating these schemes only for their own selfish interests. Do not pay attention to what they say. Do not believe even a single one of their words to be true. Do not allow your mind to be disturbed by these things. They will only bring

you harm." Thus the Kunbi Vaishnava repeatedly warned the Lāḍ Bania.

Still, those people, seeing his wealth, continued flattering him every day. Whenever astrologers came, they spoke about the planets and said, "Sethji! Rahu and Ketu are very unfavorable for you. They are bringing you suffering. Therefore, if you make the proper charitable offerings for these planets, it will be very beneficial. Your welfare will be secured, and our minds will also be pleased, for we are your well-wishers." In this way, the astrologers spoke many things, pretending concern for him while actually seeking their own benefit.

They even came without being invited. They spent the entire day sitting there doing nothing, yet the Seth paid no attention to them. Then those Brahmins approached his chief manager and said, "Please speak to Sethji on our behalf. Every day we come and leave empty-handed. We Brahmins are your well-wishers." They repeatedly urged the Seth, "Accept our words as true. Every day we perform recitations for the welfare of your planets." They continued making many such arguments. Then the manager said to the Seth, "These Brahmin astrologers are indeed your well-wishers. Please give them something in the name of the planets. Just as someone who comes from the royal court should receive his share, in the same way it would be good to give these people some money or gifts."

After repeatedly saying this, the manager persuaded him to give them something. Soon afterward, a theft occurred in the Lāḍ Bania's house. The Lāḍ Bania became deeply distressed and grief-stricken. When the Kunbi Vaishnava heard about this, he said to him, "You must have taken shelter elsewhere. That is why this has happened." Later the astrologers returned and said to the Seth, "The charity you gave was indeed a righteous act. Because of that, this loss was limited. Otherwise, much greater harm would have occurred. Saturn is bringing you suffering. Therefore, if you continue giving charity and performing pious acts, your welfare will be protected. Otherwise, great loss will certainly occur."

After hearing this, the manager persuaded the Seth to give them even more. One of his business agents had also arranged for planetary recitations. That agent said to the Seth, "If you yourself do not wish to pay, then I will contribute the amount. I will pay it from my own thousand rupees. Please have these planetary recitations performed. I will recover the money later from the business." The Seth remained silent. After that, his wife secretly sought another shelter. Then that business agent told the astrologers, "You perform the planetary

recitations. I will pay you this much. Carry them out without worry."

Gradually, the Seth's own mind also became attached to worldly prestige. Then Shri Thakurji, whom the Seth served, said to the Kunbi Vaishnava, "I am now leaving this place, because dependence on other shelters has become very great here." Hearing this, the Kunbi Vaishnava replied to Shri Thakurji, "'Nijechchhatah kariyati'—You act according to Your own divine will. I had continued advising them, but they did not listen. Therefore, please now do as You wish. There is nothing more I can do. You are the Lord; You know best."

Then Shri Thakurji departed for Gokul. Just as the wealth had come, in the same way it disappeared, for wealth follows only behind Shri Thakurji. After this, many calamities arose. Whatever property came into anyone's hands was lost. Whatever wealth remained in the house was taken away by creditors. There was also a large debt owed to a Turk. When the Turk demanded repayment from the Seth, no wealth remained. All the creditors had already taken everything. Therefore, the Turk had the Seth imprisoned.

Many days passed. For a few days, his relatives sent him food to the prison. Afterwards, they stopped sending anything. Nothing came from home. The Seth remained for several days without eating. Then he thought within himself, "Look! I fed all my relatives and family members, yet in my time of need not one of them has stood by me." At that moment true understanding arose within him. After some time, another governor took office. He ordered, "Release everyone from the prison." Thus all the prisoners were freed, and the Seth was also released. He returned home and said to his family, "I have discovered that none of you is truly mine. Therefore, I now have no further worldly attachment to any of you." Then the Lāḍ Bania went to meet the Kunbi Vaishnava and said, "This is what has happened to me."

The Kunbi Vaishnava replied, "I warned you from the very beginning to beware of taking shelter elsewhere. I told you that if you did so, neither this wealth nor Shri Thakurji would remain with you. Now everything has been lost." The Lāḍ Bania fell at the feet of the Kunbi Vaishnava and said, "I am receiving exactly the result of my own actions. Please forgive my offense."

The Kunbi Vaishnava replied, "Now simply engage in seva." Thereafter, the Seth began serving Shri Thakurji at the home of the Kunbi Vaishnava. He continued performing this service for many days. Then Shri Thakurji again began revealing His loving grace to him. After some time, his physical body came to its end, and he attained

the lotus feet of Bhagavan.

Bhav Prakash (Revealing the Sentiment) Therefore, taking shelter elsewhere is such a great obstacle. Because dependence on another shelter arose through the influence of the manager, this entire downfall occurred. Everything was completely ruined. Shri Thakurji also became displeased, and all the wealth was destroyed. Therefore, a Vaishnava should never, under any circumstances, take shelter anywhere other than the Lord. If one does so, the same condition will result.

The Kunbi Vaishnava was such an exceptionally blessed devotee and recipient of the supreme grace of Shri Gusainji that it is impossible to fully describe his greatness.

Varta 206 - Ananddas Sanchora Brahmin of

Gujarat

Now the sentiments of the account of Shri Gusainji's sevak, Ananddas Sanchora Brahmin, who lived in Gujarat, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the Divine Lila, his name is Tara. He manifested from the Bandi. Therefore, this is the nature of his devotional sentiment.

He was born in Gujarat in the home of a Sanchora Brahmin. Next to that Brahmin's house lived a Vaishnava householder. Ananddas's father worked in the service of that Vaishnava's household. After some time, Ananddas's father passed away. Thereafter, Ananddas remained in that Vaishnava's home.

Prasang 1 – Ananddas Receives Initiation

Once, along with a group from Gujarat, that Vaishnava came to Shri Gokul for the darshan of Shri Gusainji. Ananddas also came with that group. Ananddas had come together with the Vaishnava householder. In that Vaishnava's home, Shri Thakurji was being served. The Vaishnava also had many sons and daughters. Ananddas stayed in that household. That Vaishnava submitted a request to Shri Gusainji: "Maharaj! Please grant Ananddas the Naam Nivedan."

Then, after first having Ananddas observe a vow, Shri Gusainji Himself accepted Ananddas's Nivedan. Thereafter, that Vaishnava sought Shri Gusainji's permission and appointed Ananddas to the service of preparing the kitchen. Accordingly, Ananddas began preparing the meals in that Vaishnava's home. He prepared the cooking very well. He also performed Shri Thakurji's seva and adornment properly according to the prescribed method. He carried out the Anosar and all the other services according to the proper tradition.

One day, Ananddas came to serve the meal. There was a Jat sevak in that Vaishnava's household. Throughout the day, he remained in a state of ritual separation (aparas). Everyone called him Dhaggu Pandey. When Dhaggu Jat saw Ananddas standing before him, he was

startled and immediately got up and left, thinking: "This person appears to be someone new. I will not accept Mahaprasad from his hands." For two days he survived by eating roasted gram and light snacks. On the third day, Dhaggu Jat came and sat down.

Everyone asked him, "Where did you go that day? And why have you come back today?" Then Dhaggu Jat replied, "Brother! Even a newly prepared leather water bag is used to drink water from only after three days." He spoke this with great delight. Then Ananddas said, "Look, brother! I am merely a place made of skin and leather."

Bhav Prakash (Revealing the Sentiment): The meaning of this is that one should accept the water and Mahaprasad from the hands of a Vaishnava. After that, if one's own mind wishes, one may do as one chooses. Where seva is performed in the proper manner, one should certainly accept Mahaprasad there. One should observe the way Shri Thakurji's seva is performed once according to that person's tradition. After that, there is no need to examine it every day. One should daily accept water from that person's hands. It is not proper to seek it elsewhere.

Thus, Ananddas was such an extremely beloved recipient of Shri Gusainji's grace and such a great devotee of the Lord that how far can one continue describing his account?

Varta 207 - Gokul Bhatt and Govind Bhatt, of

Ujjain

Now the sentiments of the account of Shri Gusainji's sevaks, Gokul Bhatt and Govind Bhatt, two brothers, Sanchora Brahmins, sons of Krishnabhatt, who lived in Ujjain, is being described.

Bhav Prakash (Revealing the Sentiment): These two brothers are Sattvic devotees. In the Divine Lila, their names are Aravindi and Govindi. From the limbs of Aravindi flows the nectar-like fragrance of a lotus. It was she who manifested here as Gokul Bhatt. Govindi remains absorbed day and night in the form of the Lord. Know that she manifested here as Govind Bhatt. Both of them manifested from the Bandi. Therefore, this is the nature of their devotional sentiments.

They were born in Ujjain in the home of Krishnabhatt. Once, Shri Gusainji Himself came from Shri Gokul to Ujjain. At that time, Gokul Bhatt and Govind Bhatt received Naam Nivedan. They became greatly blessed recipients of grace and exalted devotees of the Lord. Gokul Bhatt remained engaged day and night in studying Shri Subodhiniji. Govind Bhatt recited the sacred works of Shri Acharyaji Mahaprabhu as well as Shri Subodhiniji.

Whenever Shri Gusainji travelled to distant places, these two brothers accompanied Him. They engaged in Bhagavad Varta and seva. They also studied the great scriptural works and philosophical debates. They held discussions and debates with everyone. Later, whenever Shri Gusainji went to Shrinathjidwar, these two brothers also went to Shrinathjidwar. From early morning, after bathing, they would go to the temple of Shri Govardhannathji and remain engaged in seva until Rajbhog. Then, from Utthapan until Sen, they again remained engaged in seva. Therefore, Shri Gusainji was greatly pleased with both of these brothers.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that, in this Path, there is no acceptance without seva. Therefore, a Vaishnava should never remain without performing seva. After that, one should also practice remembrance (smaran). Thus, for a Vaishnava, both seva and remembrance (smaran) have been prescribed in this manner.

These two brothers, Gokul Bhatt and Govind Bhatt, were such greatly blessed recipients of Shri Gusainji's grace and exalted devotees of the

Lord that how far can one continue describing their account?

Varta 208 - Champabhai Kshatriya

Now the sentiments of the account of Shri Gusainji's sevak, Champabhai, a Kshatriya who served as an administrator, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the Divine Lila, her name is Chachika. She manifested from Kamodini. Therefore, this is the nature of her devotional sentiment.

He was born in Gujarat in the family of a wealthy Kshatriya. As soon as Champabhai was born, his father passed away. Thereafter, his maternal uncle raised him. When he reached about twenty years of age, his mother also passed away. He was never married. Thus, he lived in a state of detachment.

Prasang 1 – Champabhai Offers Everything to Shri

Gusainji

Once, Shri Gusainji came to Gujarat. His camp was set up in Champabhai's village. Champabhai then received the darshan of Shri Gusainji. Afterwards, he submitted a request: "Maharaj! Please bestow the Divine Name upon me." Then Shri Gusainji, out of His grace, bestowed the Divine Name upon Champabhai. On the following day, after observing a fast, Champabhai's Nivedan was performed.

Then Champabhai offered all the wealth of his household as an offering to Shri Gusainji. When Shri Gusainji saw Champabhai's condition of complete renunciation, He kept him close to Himself. Wherever Shri Gusainji travelled, Champabhai remained with Him. Afterwards, Shri Gusainji entrusted Champabhai with the responsibility of administration and said, "You should carry out all these services."

Prasang 2 – The Journey to Dwarka and Birbal's Inquiry

Once again, Shri Gusainji suddenly departed from Shri Gokul and went to have the darshan of Shri Ranchhodji in Dwarka and to fulfill the cherished desire of Bhaila Kothari. From there, He proceeded to Sikri Fatehpur. When he had left home, Champabhai and Sankarbhai were in charge of the stores. Shri Gusainji had not informed them where He intended to travel.

At that time, Birbal was in Fatehpur. When he heard that Shri Gusainji had arrived, he personally came forward, offered full prostrated obeisance to Shri Gusainji, and respectfully escorted Him to his own camp. Thereafter, beside his own camp, Birbal arranged another camp for Shri Gusainji. After that, Birbal persuaded Shri Gusainji to stay there for two or four halts.

Then Champabhai and Sankarbhai, after asking Birbal, came before Shri Gusainji, offered full prostrated obeisance, and submitted: "Maharaj! Why have you suddenly travelled to a distant land without informing anyone?" Then Shri Gusainji said to Champabhai and Sankarbhai, "It has been a very long time since I saw Bhaila Kothari. Therefore, this time I shall certainly go once to Gujarat."

Hearing Shri Gusainji's words, Champabhai remained silent. After that, Birbal asked Champabhai and Sankarbhai, "Why is Shri Gusainji travelling with such urgency? What is the reason?" Champabhai replied, "Raja Sahib! A great debt has accumulated in Shri Gusainji's treasury. Therefore, he is travelling to Gujarat."

Then Birbal said, "How much debt is there that He must travel all the way to Gujarat? Tell me whatever debt there is. I shall provide the money to repay it. You should prevent Shri Gusainji from leaving." Shri Gusainji, however, is the Knower of all hearts. He understood the thoughts in the minds of both of them. Therefore, without informing Birbal, Shri Gusainji departed in the middle of the night.

Birbal came to know of this only very early the next morning—that Shri Gusainji had already departed for Gujarat. Continuing His journey, after some days Shri Gusainji arrived at the home of Bhaila Kothari. There He fulfilled all of Bhaila Kothari's cherished desires. Afterwards, Shri Gusainji stayed for a few days at Bhaila Kothari's home. Then He went for the darshan of Shri Ranchhodji in Shri Dwarka.

After some days, he returned to Shri Gokul. He then sent a letter to Birbal. After reading the letter, Birbal became greatly astonished. Thereafter, Champabhai came to Shri Gokul and began performing Shri Gusainji's seva. Thus, Champabhai was such a greatly blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 209 - Kisoribai

Now the sentiments of the account of Shri Gusainji's sevikini, Kisoribai, a Brahmani from Gujarat, to whom Shri Yamunaji granted daily darshan, are described.

Bhav Prakash (Revealing the Sentiment): Kisoribai was born in Gujarat in the home of a Brahmin. Her father was a sevak of Shri Gusainji. He had two daughters, of whom Kisori was the younger. Both daughters had been made sevikinis of Shri Gusainji.

Kisoribai's father had great affection for her. Every day he made her recite the Shri Yamunashtakam. He fondly cherished her and loved her very much. When Kisori reached the age of nine, she was married to a boy of her own community. However, he died immediately after the marriage. Therefore, Kisori never came to know anything of worldly married life. After some time, Kisori's father also passed away. Her mother had already died before him. Thereafter, Kisori's elder sister looked after her. In this manner, when Kisori reached the age of twenty, she was afflicted with smallpox.

Prasang 1 – Shri Yamunaji Personally Serves Kisoribai

Kisoribai's body remained severely affected by the smallpox. Her hands and feet became crippled. She could not hear with her ears. She was unable to walk with her feet. She could not speak with her mouth. Earlier, she had learned the Shri Yamunashtakam from her father's lips. Only half of one verse remained in her memory. Day and night, throughout all eight watches of the day, Kisoribai continuously recited that half verse. She never revealed this to anyone. Thus, throughout all eight watches, she continually recited this verse:

Vishuddha Mathura Tate Sakala Gopa Gopi Vrite, Kripa Jaladhi Samshrite Mama Manah Sukham Bhavaya. (Verse 4)

She recited only this half verse. Kisoribai had one elder sister. She would feed Kisoribai and then leave. Yet inwardly she experienced great sorrow. However, what could she do? Meanwhile, Kisoribai

continued reciting the Shri Yamunashtakam and meditated upon Maharaniji in her heart. She spoke to no one. One day, Shri Yamunaji, dressed in soiled garments, came to the house of Kisoribai's sister. She said, "You feed your sister every day, and because of this you suffer greatly. Therefore, from now on I shall prepare Kisoribai's meals." Then Kisoribai's sister replied to Shri Yamunaji, "That is very good. The very same thought had arisen in my own mind—that if someone would take care of her, I would be relieved. Therefore, now You Yourself may perform this service." From that very day onward, Shri Yamunaji personally prepared the meals with Her own lotus hands and fed Kisoribai.

Bhav Prakash (Revealing the Sentiment): By saying this, it is shown that if anyone continuously recites even half a verse of the Shri Yamunashtakam, Shri Yamunaji bestows grace in this very manner. She prepares that person's meals. She personally feeds that person with Her own sacred hands. Then what can be said of the fortune of one who lovingly and constantly recites the entire Shri Yamunashtakam?

Therefore, a Vaishnava should recite the Shri Yamunashtakam day and night. By doing so, the form of Shri Yamunaji becomes firmly established within the heart, and one attains supreme good fortune. Then the meaning of that verse became fully revealed to Kisoribai. The inner significance of the verse became firmly established in her heart. Thereafter, she became exceedingly joyful within herself.

Bhav Prakash (Revealing the Sentiment): Here it is shown that, through the grace of Shri Yamunaji, the Divine Majesty of the Lila manifested within Kisoribai. Therefore, her mind became filled with joy. Worldly suffering and affliction no longer troubled her.

After some time, Shri Gusainji Himself came to that village. All the Vaishnavas of the village assembled and came for the darshan of Shri Gusainji. After Shri Gusainji had taken His meal, rested, and awakened, at that very time Shri Govardhannathji Himself appeared to Him in a dream and said, "In this village there is a weak and afflicted Vaishnava woman. Shri Yamunaji personally gives her Mahaprasad every day. Therefore, go there and grant her Your darshan. Then her purpose will be fulfilled."

Bhav Prakash (Revealing the Sentiment): By saying this, it is indicated that Shri Yamunaji had already bestowed Her grace. Now, You Yourself should bestow Your grace upon her. Then her purpose will be fulfilled. For without the grace of the Guru, the soul's purpose can

never be accomplished. Here, even above the grace of Shri Yamunaji, the supreme excellence of Shri Gusainji's grace is declared.

Then Shri Gusainji awoke. He reflected within Himself, "This appears to be some extraordinary divine soul." Compassion arose within Shri Gusainji for Kisoribai. Therefore, He Himself went to Kisoribai's home. As soon as Shri Gusainji's glance fell upon every limb of Kisoribai's body, at that very moment her body became divine, pure, free from all defects, and fit for seva. She began to see with her eyes. She began to hear with her ears. At that very moment, Shri Gusainji had the darshan of Shri Yamunaji adorned with all sixteen ornaments.

He saw that Shri Yamunaji was seated beside Kisoribai. Then Shri Gusainji offered full obeisance to Shri Yamunaji. Shri Yamunaji also offered obeisance to Shri Gusainji. Then Shri Gusainji said, "I have come here for Your sake. Therefore, do not think otherwise." Then Shri Gusainji again asked Shri Yamunaji, "What is the reason for this? Why are You personally exerting Yourself with Your own lotus hands?" Shri Yamunaji replied, "This is the command of Shri Acharyaji Mahaprabhu: whoever recites the Shri Yamunashtakam, We lovingly bathe that person with the waters of Our own Divine Lila.

By this, all of that person's sins are destroyed. We increase that person's love for Mukunda, and We increase Mukunda's love for that soul. In this way We make that soul's true form radiant. We do not allow Yama to see such a soul. We bring that soul into the Path of Grace (Pushti Marg). However, in Your lineage, Naam Nivedan is performed, and the Shri Yamunashtakam is recited. Such a person attains the bliss of the Rasa Lila."

Bhav Prakash (Revealing the Sentiment): By saying this, the supreme glory of taking refuge in the Vallabh lineage is revealed. How so? Without taking refuge in the Vallabh lineage, entry into the Pushti Rasa is not possible. The supreme greatness of Shri Acharyaji's words is also declared—that merely by reciting the Shri Yamunashtakam, Shri Yamunaji bestows the gift of all Divine Majesty (Aishvarya).

Thus, Kisoribai continually recited this half verse of the Shri Yamunashtakam throughout all eight watches of the day, every day, with deep love and in complete secrecy. Therefore, We personally feed her Mahaprasad with Our own lotus hands. Now she has become purified. Therefore, please establish seva for her. Then Kisoribai submitted a request to Shri Gusainji: "Maharaj! You have shown such great mercy to me, who was crippled. Therefore, whatever command you now give me, that I shall do."

Then Shri Gusainji, out of His grace, established Raman Reti in a small seat (banti) for her and said, "You should perform its seva properly." He placed that sacred seat upon a cushion and, with His own lotus hands, demonstrated the seva. Thereafter, Shri Gusainji personally taught Kisoribai every method and procedure of seva.

From then onward, Kisoribai performed seva with great care. As her regular daily offering, she prepared ingredients worth seven tankas, offered them to Shri Thakurji, and then distributed the Mahaprasad to the Vaishnavas.

Prasang 2 – Shri Navneetpriyaji Refuses the Offering

One day Kisoribai saw Shri Navneetpriyaji playing upon the cushions of His seat. Seeing this, she became filled with great joy and began serving Shri Thakurji with even greater love. Kisoribai used to spin a great deal of thread. One day a Vaishnava gave her some ingredients. Kisoribai prepared them and, at the time of bhog, offered them to Shri Thakurji.

That day, however, Shri Thakurji did not come to partake of the offering. Kisoribai became deeply distressed. Then Shri Thakurji said, "Why did you accept ingredients from someone else for My sake? How could I partake of such an offering?"

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnava should not offer to Shri Thakurji ingredients that belong to someone else. Nor should one receive something from another Vaishnava and then dedicate it to Shri Thakurji. Shri Thakurji does not accept such an offering.

Prasang 3 – Kisoribai's Divine Vision

In Kisoribai's home, Shri Thakurji performed Divine Lila together with Shri Swaminiji. Kisoribai witnessed every rasa. While living in this manner, Kisoribai came to Shrinathjidwar for the darshan of Shri Govardhannathji. After receiving His darshan, she became greatly delighted. Shri Govardhannathji looked at Kisoribai and smiled. Kisoribai also smiled. At that time many men and women were

present for darshan.

They saw Shri Govardhannathji smiling. The Vaishnavas went and reported this to Shri Gusainji: "Maharaj! Kisoribai and Shri Govardhannathji were smiling at one another. What is the reason?" Shri Gusainji replied, "Kisoribai is an exceedingly great recipient of the grace of Shri Govardhannathji and Shri Yamunaji. Shri Govardhannathji has direct familiarity with Kisoribai."

Later, Ramdas Bhitariya also asked Shri Gusainji about this. Shri Gusainji replied, "Kisoribai has received the grace of Shri Yamunaji. She has also received the grace of Shri Acharyaji Mahaprabhu. Therefore, I too have bestowed My grace upon her."

Then Ramdas Bhitariya asked, "Maharaj! What kind of soul is she?" Shri Gusainji replied from His own sacred lips, "Formerly she used to perform service in the household of Shri Nandarayji. Kisoribai fed much butter to Shri Thakurji. One day she washed used utensils in Shri Yamunaji. Because of that, she suffered such affliction in her body."

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Shri Yamunaji is the very embodiment of Divine Rasa. The waters of Shri Yamunaji are themselves of the nature of Divine Rasa. Therefore, if anyone, with an ordinary worldly understanding, washes utensils, rinses the mouth, or performs such acts in those waters, that person meets with such a fate. For this reason, a Vaishnava should never use the waters of Shri Yamunaji for ordinary purposes.

One should not use them even for cooking or similar activities. They should be used only for filling Shri Thakurji's water vessel. Further, in the Divine Lila, Kisoribai belongs to the group of unmarried maidens (Kumarika Yuth). There, her name is Kisori. She manifested from Kamodini. Therefore, her devotional sentiment is of the Sattvic type. Thus, Kisoribai was the recipient of the abundant grace of Shri Nathji, Shri Yamunaji, and Shri Gusainji.

Prasang 4 – Kisoribai's Loving Sentiment

Once Shri Gusainji performed the Utthapan of Shri Govardhannathji. At that time, Kisoribai applied fragrant perfume to her body and went to the temple of Shri Nathji. Such was Kisoribai's devotional sentiment.

Prasang 5 – The Vision of the Rasa Lila

One day Shri Gusainji reflected within Himself, "Kisoribai has experienced the bliss of the Divine Lila in the house of Shri Nandarayji. Even now she beholds the bliss of the childhood pastimes. However, she has not yet experienced the bliss of the Rasa Lila." Therefore, Shri Gusainji went to Bilvan. At that place, Shri Gusainji sang a hymn. At that time Kisoribai was beside Him. It was during the month of Vaishakh. The hymn was in Rāga Kedāro.

प्रीतम प्यारी पया ये पग धारो प्री त यही च ल आई ।

प्रगट नैनन लागी तारी रस भरे ग रधारी, प्यारी! म न-मं दर मुरारी ।

ता पर पूरन रस सौं भरे आली तनकी लीला नस उिजयारी ।

‘ श्री वठल ग रधर’ दे खयत हैरी! ये प्रगट नूतनकारी ।

My Beloved, dear one, place Your feet here. This is how love has always come.

My eyes are openly fixed upon You, O Giridhari, filled with divine sweetness. O Beloved

Murari, You dwell within the jewel-like temple of the heart.

Upon that, O friend, they are completely filled with divine nectar, and His divine play

shines with ever-fresh radiance day and night.

Shri Vitthal Giridhar beholds. He is manifest in an ever-new way.

✿✿✿

As Shri Gusainji sang this kirtan, both His mind and Kisoribai's mind became completely absorbed. At that very moment, Shri Gusainji granted Kisoribai the vision of the Rasa Lila. He then gave Kisoribai his own chewed tambul (charvit tambul). He showed her many different groups (yuths). She also saw Damodardas among those groups. She likewise saw all the other Vaishnavas. Among them, Kisoribai also beheld her own eternal form. She realized, "My own form also exists in the Divine Lila. I am singing, filled with the rasa of Raga Kedaro."

This is a matter of Divine Rasa. Shri Gokulnathji has written the commentary Rasamanjari. There, the extraordinary form of Damodardas is described. Kisoribai saw that very form. She became supremely fortunate. That Divine form is limitless and beyond all measure. It can only be experienced. Behind him all the Vaishnavas were standing. Then Kisoribai submitted to Shri Gusainji, "Maharaj! These Vaishnavas are here, and I too exist upon this earth. Yet I have seen the entire Divine Lila. What is the reason for this?"

Shri Gusainji replied, "In this Path, every Vaishnava has three forms: Adhibhautik (physical), Adhyatmik (spiritual) and Adhidaivik (divine). The Adhibhautik form exists in this worldly realm. The Adhidaivik form exists eternally in the Divine Lila. The Adhyatmik form participates within the Lila itself. Thus Our Vaishnavas exist in these three forms.

Those who perform seva according to the traditions of this Path and who, through devotional contemplation, experience the Divine Lila are exceedingly fortunate. As for Me, I have manifested for the upliftment of divine souls." Then Kisoribai submitted, "Maharajadhiraj! You are all-powerful. Whatever You desire, You accomplish. You are the very form of Shri Swaminiji. In every way You fulfill our cherished desires. You have shown me the bliss of this Divine Lila." Thereafter Kisoribai offered full obeisance to Shri Gusainji.

Shri Gusainji blessed her. He placed His lotus hand upon her head and said, "Always remain in the association of the Vaishnavas." At that time Chacha Harivamshji was seated there. He asked Shri Gusainji, "Maharajadhiraj! What is the reason that You placed Your lotus hand upon Kisoribai's head, commanded her always to remain in the company of the Lord's devotees, and blessed her? When water joins the waters of the Ganga, it becomes Ganga water itself. What is the purpose of this blessing?"

Shri Gusainji replied, "The true nature of the Lord's devotees is like the waters of the Ganga. Only by associating with them will she truly understand My own nature. Therefore I instructed her always to keep the company of the Lord's devotees. She should continually hear their discussions and narrations. She should accept Mahaprasad from their hands." Hearing this, Chachaji became greatly pleased. Then Shri Gusainji declared, "Kisoribai will take birth once again upon this earth. She will become the daughter-in-law of Shri Gokulnathji. This account is confidential. Having heard it, keep it within your heart."

Bhav Prakash (Revealing the Sentiment): In this account, the true forms of Shri Yamunaji and Shri Gusainji are revealed. Both Shri Yamunaji and Shri Gusainji are supremely compassionate. Both manifested for the upliftment of divine souls. When Shri Yamunaji bestows Her grace, the soul receives a new, purified body fit for seva. Through the grace of Shri Gusainji, that soul experiences the Divine Lila and is accepted into His own intimate Divine creation. Therefore, every soul should take refuge in both of them. This is what this account teaches.

Thus, Kisoribai was such an exalted devotee and such a supremely blessed recipient of Shri Gusainji's grace that how far can one continue describing her account?

Varta 210 - Two Kunbi Patel Brothers

Now the sentiments of the account of Shri Gusainji's sevaks, two Kunbi Patel brothers who brought sandalwood from Malayagiri, are described.

Bhav Prakash (Revealing the Sentiment): These two brothers are Tamasic devotees. In the Divine Lila, both are gopas. The name of one is Sumangal, and the name of the other is Shrimangal. The elder brother is the manifestation of Sumangal, and the younger brother is the manifestation of Shrimangal. Both manifested from Kamodini. Therefore, this is the nature of their devotional sentiments.

Both were born in Gujarat in Kunbi families. When they reached the age of twenty to twenty-five years, their parents passed away. Then they set out on a pilgrimage.

Prasang 1 – The Two Brothers Take Refuge in Shri Gusainji

Once, a group of pilgrims came from Gujarat. These two Patel brothers also came with them. The group went to Shri Girirajji for the darshan of Shri Govardhannathji. These two brothers also accompanied the group and came to Gopalpur, Shrinathjidwar, for the darshan of Shri Govardhannathji. Both brothers had the darshan of Shri Govardhannathji. Afterwards, they had the darshan of Shri Gusainji. Both brothers beheld Shri Gusainji as the Complete Purushottam, possessing beauty surpassing millions of Kamadevas.

They reflected, "Brother! It would be good if we could obtain refuge in Him." After descending from Shri Giriraj, they came to Shri Gusainji's Baithak. There Shri Gusainji was engaged in laughter and delightful conversation with the Vaishnavas. Both brothers came and offered dandvat. Then, finding a suitable opportunity, they submitted, "Maharaj! Please bestow Your grace upon us and make both of us Your sevaks." Shri Gusainji, being pleased, bestowed the Divine Name upon both of them.

Afterwards, He had them observe a vow, and on the following day He performed their Nivedan. Then Shri Gusainji looked upon both of them with a gracious and compassionate glance. Both brothers

became exceedingly joyful. Thereafter, the two brothers remained at Shri Giriraj. They performed whatever service they could for Shri Gusainji and Shri Govardhannathji.

Prasang 2 – The Brothers Bring Sandalwood from

Malayagiri

One day, Shri Gusainji graciously commanded the two brothers, "It would be good if both of you went and brought sandalwood from Malayagiri." As soon as they heard this, both brothers departed to bring sandalwood from Malayagiri. After some days, they reached Malayagiri. Then both brothers covered their bodies with hides. They left only one eye uncovered and covered the rest of their bodies completely.

One brother stood holding a long branch. Using it, the other brother climbed up. He took a rope and tied it to a branch of the Malayagiri sandalwood tree. Then he cut the branch with a saw. As soon as the branch fell, a serpent blew its poisonous breath upon him. When the serpent blew upon him, that brother died there itself. Then the other brother cut the fallen branch into pieces and brought the Malayagiri sandalwood back.

After some days, he arrived and had the darshan of Shri Gusainji. Shri Gusainji was pleased and commanded, "Ask for whatever you desire." The brother replied, "Maharaj! Please let me apply this sandalwood to the sacred body of Shri Nathji." Shri Gusainji said, "Very well." Then the brother prepared the sandalwood paste and offered it to Shri Nathji. There he saw that his other brother was serving Shri Nathji by fanning Him. Seeing this, he became exceedingly joyful.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that if one places faith in the Guru's command and carries out the task, it will certainly be accomplished. It is also shown that if one's body falls while engaged in seva, Shri Nathji never abandons that person.

Thus, these two brothers were such greatly blessed recipients of Shri Gusainji's grace and exalted devotees of the Lord that how far can one continue describing their account?

Varta 211 - Gulabdas, a Kshatriya from the East

Now the sentiments of the account of Shri Gusainji's sevak, Gulabdas, a Kshatriya from the East, are described.

Bhav Prakash (Revealing the Sentiment): This devotee is a Tamasic devotee. In the Divine Lila, her name is ‘Shridevi’. His account has already been mentioned earlier in the Varta of a humble poor person. She manifested from ‘Sugandhas’. Therefore, this is the nature of her devotional sentiment.

He was born in the East in the home of a wealthy Kshatriya. When he reached the age of twenty, both his mother and father passed away. Thereafter, he lived independently. Once, two or four Vaishnavas in that village were discussing matters concerning the Lord among themselves. During their discussion, the subject of the strength of Shri Gusainji’s Prameya arose. Then those Vaishnavas said, “Brother! Shri Gusainji Himself is supremely compassionate. He never abandons a soul under any circumstances. However sinful a soul may be, if that soul takes refuge in Him, Shri Gusainji certainly brings about that soul’s deliverance. Through the strength of His Prameya, He accepts that soul. Such is His supreme compassion.”

Gulabdas heard this discussion. Then Gulabdas asked those Vaishnavas, “Vaishnavas! Is Shri Gusainji truly like this?” Recognizing him as a divine soul, the Vaishnavas replied, “Yes! Yes! Shri Gusainji is indeed exactly like this.” Then Gulabdas asked the Vaishnavas, “Where does Shri Gusainji reside?” The Vaishnavas replied, “He presently resides in Adel.” Then Gulabdas left his village and came to Adel. Afterwards, he submitted to Shri Gusainji, “Maharaj! Please accept me into Your refuge.” Shri Gusainji is the Knower of all hearts. Therefore, He understood what was within Gulabdas’s heart. He said to him, “Gulabdas! I shall certainly bring about your deliverance.” Thereafter, Shri Gusainji performed Gulabdas’s Naam-Nivedan. Then Gulabdas returned to his village.

Prasang 1 – Shri Gusainji Never Abandons the Soul He

Accepts

Afterwards, Gulabdas reflected within his mind, “Let me see how Shri Gusainji brings about my deliverance.” Thinking in this manner, Gulabdas went and lived in a village of Mlechchhas. There Gulabdas began smoking a hookah. He began eating things that were forbidden and unfit to be eaten. Day and night, he would sleep embracing a prostitute. In this manner, he continued living there.

After a long time had passed, even his name became changed. His name had been Gulabdas, but everyone began calling him Gulab Khan. After some more time, Shri Gusainji sent a Vaishnava to him. The Vaishnava went to Gulabdas and greeted him with “Shri Krishna Smaran.” Then he said, “Shri Gusainji has sent me to you.” Hearing the Vaishnava’s words, Gulabdas said, “Yes! Does Shri Gusainji still remember me even today?” He repeated these words three times and then gave up his life. He attained the lotus feet of Shri Gusainji.

Then the Vaishnava began to feel regret within his mind. Afterwards, he returned to Shri Gusainji. At that time, Shri Gusainji was in the temple of Shri Govardhannathji. The darshan of Bhog was open. That Vaishnava stood there having darshan. Then this Vaishnava greeted another Vaishnava with “Shri Krishna Smaran.” Afterwards, he asked about the entire matter, and the other Vaishnava told him everything. This entire account has already been described earlier in the Varta of a humble poor person.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that whoever’s arm Shri Gusainji takes hold of, He certainly entrusts that soul to Shri Govardhannathji. There is no doubt about this.

Thus, Gulabdas was such a blessed recipient of Shri Gusainji’s grace and such a devotee of the Lord that how far can one continue describing his account?

Varta 212 - A Chuhra of Shri Gokul

Now the sentiments of the account of one Chuhra, a sevak of Shri Gusainji who lived in Shri Gokul, are described.

Bhav Prakash (Revealing the Sentiment): This devotee is a Sattvic devotee. In the Divine Lila, he is the gopa Manohar. He is an attendant of Shri Nandarayji. He manifested from Sugandhar. Therefore, this is the nature of his devotional sentiment. Here, because of an offense, he was born in Mahavan in the family of a Chuhra.

Prasang 1 – The Chuhra's Loving Seva

This Chuhra lived near Shri Gokul. He was a sevak of Shri Gusainji. Shri Gusainji Himself had bestowed the Divine Name upon him. From that very day, he performed seva with heartfelt devotion. He never allowed rubbish or dirt to remain there. Every day he sat in front of Shri Gusainji's Baithak. If any Vaishnava threw away a leaf plate or leaf bowl, he immediately picked it up. Every day Shri Gusainji went to bathe in Shri Yamunaji. Along the entire path, the Chuhra swept and cleaned every place. He also swept the garden of Shri Thakurji. He did this without being instructed by Shri Gusainji.

Within his heart he would think, "Shri Gusainji will walk along this path. May no rubbish come beneath His feet. May no rubbish come beneath the feet of any Vaishnava." Thus he performed seva filled with loving affection. He remained seated there day and night. Whenever Shri Gusainji came or went, he would have His darshan. Whenever the Vaishnavas gave him their leftover leaf plates, he accepted them lovingly.

He thought, "The remnants left by these Vaishnavas are supremely pure." He constantly maintained this understanding within his heart. By the power of those sacred remnants, such knowledge arose within the Chuhra. The vision of true knowledge awakened in his heart. He attained self-realization.

Bhav Prakash (Revealing the Sentiment): Here it is declared that the remnants left by the Vaishnavas are of the very nature of Mahaprasad. By accepting the remnants of a Vaishnava, the eyes of the heart are

opened. Therefore, after respectfully receiving a Vaishnava's Mahaprasad, one should understand those remnants to be sacred.

Prasang 2 – The Debate with the Scholars of Kashi

Once, a group of scholars from Kashi came to Shri Gokul. They had come to debate with Shri Gusainji. The Vaishnavas told them, "Shri Gusainji is presently engaged in seva. After taking His meal, He will come outside. Then he will answer you. Therefore, establish your camp for now and return later." The scholars went into the village and lodged there. They all prepared their meal. After offering bhog to Shri Thakurji, they partook of the Mahaprasad.

Then they began to give Mahaprasad to the Chuhra. The Chuhra said, "You do not observe proper conduct. Therefore, how can I accept your remnants?" Then they offered him untouched bread. The Chuhra replied, "This is not Prasad. Shri Thakurji Himself has not accepted it." The scholars said, "But this has already been offered to Shri Thakurji." The Chuhra replied, "You prepared this meal by blowing upon the fire with your mouth.

The air from one's breath is strictly prohibited. The Vedas and Shastras forbid it. Everything that has been touched by the breath from the mouth is unsuitable for Shri Thakurji. Shri Thakurji never accepts food prepared by the hands of one who does not observe proper conduct." Then he recited verses from the Vedas and Shastras. Afterwards, he explained the meaning of every one of them.

The scholars then asked him, "Where did you acquire such knowledge?" The Chuhra replied, "I accept the remnants of Shri Gusainji. It is through that alone that I have attained this much knowledge. Now examine your own minds and decide whether this is true or not. You have come here to debate with Shri Gusainji, and that is well. But first answer me. Afterwards, you may answer Him."

Hearing the Chuhra quote the Vedas and Shastras, the scholars fell silent. Then they reflected among themselves, "Brother! If this Chuhra possesses such great knowledge that we cannot answer him, then what will happen if we go before Shri Gusainji? If we go and are left without an answer, we shall only bring disgrace upon ourselves. Therefore, let us leave this place immediately." Thinking thus, those Brahmin scholars departed.

When they reached Shri Mathuraji, a Vaishnava informed Shri

Gusainji of the entire incident. He said, "Maharaj! The scholars from Kashi had come to debate with You. At that time you were engaged in seva. They stayed in the village. After preparing their meal and eating, they offered their remnants to the Chuhra. The Chuhra refused to accept them. He debated with them according to the Vedas and Shastras. They were unable to answer him." Then Shri Gusainji said to the Vaishnavas, "Call that Chuhra here." The Chuhra came and narrated the entire incident in proper order. Shri Gusainji smiled.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnava should never prepare food by blowing upon the fire with the mouth, because droplets from the breath fall upon the food. In that way, everything becomes contaminated by remnants. Therefore, Shri Thakurji does not partake of such food. It is also shown that one who receives Shri Gusainji's grace naturally gains knowledge of all subjects. The Vedas and Shastras become firmly established in such a person's memory.

Thus, this Chuhra was such an exalted devotee and such a greatly blessed recipient of Shri Gusainji's grace that there is no end to his account. How far can one continue describing it?

Varta 213 - Dhani and Dhanyani (the husband

and wife)

Now the sentiments of the account of Shri Gusainji's sevaks, Dhani and Dhanyani—a husband and wife—in which the husband forgot a bag of cowries and small coins and mistakenly walked away from the marketplace carrying a bag of rupees, are described.

Bhav Prakash (Revealing the Sentiment): These two are Rajasic devotees. In the Divine Lila, their names are Indra and Chaka. The husband is Indra, and Chaka is the wife. Both manifested from Sugandhara. Therefore, this is the nature of their devotional sentiments.

Prasang 1 – The Harm of Taking Another Refuge

Dhani and Dhanyani became sevaks when Shri Gusainji came to Gujarat. From that time onward, they properly established Shri Thakurji in their home and performed seva with great care. A woman lived next door to them. She repeatedly invited Dhanyani to her house, but she would not go. One day, however, the woman insisted and forcibly took her along. When Dhanyani entered the house, she saw great wealth and splendor there. Seeing such prosperity, her mind became attracted.

Noticing this, the neighbor said, "You worship only Shri Thakurji and do not worship your family deity. Then how can such prosperity come to your home?" Dhanyani replied, "There is no family deity in our home." The neighbor then gave her a small image of a goddess. Dhanyani placed it in a wall niche. Meanwhile, her husband returned home and asked, "Have you not performed Utthapan yet?" She replied, "I have brought home our family goddess, but there are no articles for her worship. Please bring the necessary items."

He said, "Very well." Taking a bag containing cowries and small coins, he went to purchase the worship materials. He sat down at the shop of

a merchant and said, "Please give me the worship articles." The merchant gave him everything he needed. After receiving the articles, he departed. However, he forgot his own bag of cowries and small coins at the shop and mistakenly picked up a bag of rupees instead.

A little later, the merchant noticed that his bag of rupees was missing. He realized, "The man who came to buy worship materials must have taken it." The merchant ran after him. When he caught up with him, he found the bag of rupees in his possession. He took it back and then brought the man before the local court, saying, "This man has committed theft." The husband replied, "I know nothing about it."

The merchant said, "If you knew nothing, then why did you carry away the bag?" The magistrate ordered, "Seat him upon a donkey and parade him throughout the entire village." This was done. Afterwards, he returned home. He gave the worship materials to his wife and said, "This is the result of taking another refuge."

Some days later, he brought a rose flower and gave it to his wife, saying, "First offer it to Shri Thakurji and then offer it to the goddess." The wife said, "Shri Thakurji is very demanding." Saying this, she stuffed cotton into Shri Thakurji's nose. Then Shri Thakurji smiled.

Bhav Prakash (Revealing the Sentiment): The reason is that true understanding of His Divine Form arose within her. She realized that He is truly present and living—that He is indeed active and powerful. In this way, she came to regard the Lord as truly great. Therefore, the Lord became pleased. The Lord is so compassionate that He becomes pleased with His own devotees even in such ways.

By His mere smile, all tendency toward taking another refuge left her. She returned the goddess to the place from which she had brought her. Thereafter, she continued performing seva exactly as she had done before, forever.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that one should neither go to non-Vaishnavas nor keep their company. Even the slightest association with them corrupts one's understanding. One's exclusive refuge in the Lord is weakened. It also teaches that taking another refuge (anyashraya) is a very great obstacle.

Thus, this husband and wife, Dhani and Dhanyani, were such greatly blessed recipients of Shri Gusainji's grace and such exalted devotees of the Lord that how far can one continue describing their account?

Varta 214 - Kshatriya Woman, Dhani-Puni Wari

Now the sentiments of the account of Shri Gusainji's sevika, a Kshatriya woman from Prayag, known as Dhani Puni Wari, are described.

Bhav Prakash (Revealing the Sentiment): This devotee is a Sattvic devotee. In the Divine Lila, her name is Ananti. She manifested from Gulabi. Therefore, this is the nature of her devotional sentiment.

She was born in Prayag in the home of a Kshatriya. Her father was very poor. As best he could, he arranged her marriage to a boy of their own community. Her husband was chronically ill. She served him faithfully and spun thread every day on a spinning wheel. Whatever little she earned from it was used for their livelihood. In this manner, she served her husband for about fifty years. Afterwards, her husband passed away.

Some time later, Shri Gusainji Himself came from Adel to Prayag. At that time, this Kshatriya woman had come to bathe at the Triveni. There she had the darshan of Shri Gusainji. She thought to herself, "It would be wonderful if I could become His sevika." Then she submitted to Shri Gusainji, "Maharaj! Please show me Your grace and accept me into Your refuge. Now there is no one left for me in this world. Therefore, I am destitute. Please be merciful and bring about my deliverance."

Shri Gusainji felt compassion for this Kshatriya woman. He graciously had her bathe and accepted her into His refuge. Then Shri Gusainji said to her, "I shall establish Shri Thakurji for you. Serve Him lovingly. Shri Thakurji will bestow His grace upon you, and through that your deliverance will be accomplished." Thereafter, Shri Gusainji established Shri Thakurji for her and taught her every method and procedure of seva. Then this elderly woman brought Shri Thakurji into her home and began serving Him with heartfelt love and devotion.

Prasang 1 – Shri Thakurji's Loving Play

She continued performing Shri Thakurji's seva. By Shri Gusainji's grace, Shri Thakurji began revealing His presence and granting her direct experiences. The Kshatriya woman continued spinning thread. Shri Thakurji would sit upon the bundles of cotton. The bedding was made of cotton, the cushions were made of cotton, and Shri Thakurji Himself would hand her the cotton as she worked.

The elderly woman continued spinning at her wheel. She offered dhani as bhog. Shri Thakurji accepted the offering. Thus, Shri Thakurji was always pleased with her. Just as a child engages in many playful games, Shri Thakurji played with her in many ways and gave her immense happiness.

One day, balak lalji came into that village. He came to the elderly woman's house. He said to her, "Please give me your Shri Thakurji. I want to play with Him." The elderly woman entrusted Shri Thakurji to him. He then began serving Shri Thakurji. At that time, Shri Thakurji was enjoying dhani-puni.

Then the child said, "Shri Thakurji is pleased with the lady who prepares dhani-puni." He then respectfully returned Shri Thakurji to her. Thereafter, the elderly woman continued serving Shri Thakurji with great care. Shri Thakurji always remained pleased with her. Whenever He desired anything, He would simply ask her for it.

Bhav Prakash (Revealing the Sentiment): Here it is shown that Shri Thakurji is completely won over by loving affection. Whoever performs seva with love, to that person He becomes entirely devoted and submissive.

Thus, this Kshatriya woman was such a greatly blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing her account?

Varta 215 - Dwarkadas Gorva Kshatriya

Now the sentiments of the account of Shri Gusainji's sevak, Dwarkadas, a Gorva Kshatriya from the village of Jikhin, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the Divine Lila, he is among the Lord's intimate companions (antaranga sakhas). There, his name is Gopa. He manifested from Gulabi. Therefore, this is the nature of his devotional sentiment.

He was born in Braj in the village of Jikhin, in the family of a Gorva Kshatriya. When he was nine years old, he began tending cows. Carrying weapons with him, he would go into the forest. One day, he came to Gopalpur. There he had the darshan of Shri Gusainji. The darshan was supremely divine. Then he thought to himself, "It would be good if I were to take refuge in Him." Afterwards, he submitted to Shri Gusainji, "Maharaj! Please show me Your grace and accept me into Your refuge."

Recognizing him as a divine soul, Shri Gusainji bestowed the Divine Name upon him. The following day, after having him observe a vow, Shri Gusainji performed his Nivedan before Shri Nathji. Then Shri Nathji personally granted Dwarkadas the direct darshan of His form, whose beauty surpassed even the enchanter of Cupid. Seeing that divine form, Dwarkadas became completely spellbound. Thereafter, he came daily to Gopalpur for the darshan of Shri Nathji.

Prasang 1 – Absorbed in the Lord's Divine Form

Dwarkadas regularly came for the darshan of Shri Nathji. He always came wearing his weapons. He would have the darshan of Shri Nathji. Then he became completely absorbed in the bliss of the Lord's Divine Form. He became so immersed that he lost all awareness of his body. Then two people would take hold of his hands and lead him down from the hill. Only then would he regain awareness of his body. Afterward, he would offer dandvat.

Bhav Prakash (Revealing the Sentiment): This account demonstrates complete attachment to the Lord's Divine Form (Svarupasakti). Only when such attachment to the Divine Form arises is the soul's purpose fulfilled.

Thus, Dwarkadas was such a greatly blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 216 - Balai Husband and Wife of Gujarat

Now the sentiments (bhav) of the account of Shri Gusainji's sevaks, a Balai husband and wife who lived in Gujarat, are described.

Bhav Prakash (Revealing the Sentiment): These two are Tamasic devotees. In the Divine Lila, their names are ‘Shuri’ and ‘Puri’. Shuri manifested here as the husband, and Puri should be understood as the wife. They manifested from Gulabi. Therefore, this is the nature of their devotional sentiments.

Prasang 1 – The Balai Couple's Deep Attachment to Shri

Gusainji

That Balai man lived in a district of Gujarat. Once, Shri Gusainji was returning from Dwarkaji and lost his way. He entered the territory of a village belonging to the Mewatis. At that very time, the Balai had gone to the village of those local inhabitants for some work. The Vaishnavas accompanying Shri Gusainji asked the Balai, “Does this path lead to such-and-such village or not?” Balai replied, “The path to that village has been left far behind. You have lost your way. How did you happen to come here?

Below this hill, Bhils have gathered and are sitting together, and their village is nearby. Therefore, come with me. Leave this place quickly. Otherwise, if the thieves notice you, they will rob you. It is fortunate that you have not come under their notice. It is also fortunate that you met me. Otherwise, you would have entered the village of thieves. Dharma has come to your aid. Therefore, come quickly.”

Then the Balai went ahead. The Vaishnavas and Shri Gusainji followed quickly behind him. After a short while, they reached the proper road. The Balai said, “This is the correct road.” Then the Vaishnavas asked him, “Where do you live?” The Balai told them the name of his village. Then the Balai asked, “Where are you going?” The Vaishnavas replied, “We shall pass through the village of Bhaduchara and then go to Braj.”

The Balai said, “My village lies directly on your route.” The Vaishnavas said to him, “Come with us. We shall give you food. But you should travel with us.” The Balai replied, “Very well. Otherwise, you may again lose your way. There are many thieves and cheats along this route. I am the headman of this region. I shall take you safely.”

Thereafter, the Balai travelled with them. They completed one stage of the journey and halted. Shri Gusainji Himself prepared the meal in a garden. He offered bhog. Afterwards, Shri Gusainji Himself took His meal. Then leaf plates of Mahaprasad were served to all the Vaishnavas. All the Vaishnavas partook of Mahaprasad. Afterwards, the remnants that remained were given to the Balai. The Balai ate them.

The very moment he accepted those remnants, divine vision arose within him. He directly beheld Shri Gusainji as Nandkumar Himself. Afterwards, everyone went into the village and slept there. The

following day, they continued their journey. As the Balai travelled, he continually had the darshan of Shri Gusainji. In this manner, they eventually reached the Balai's village.

Then the Balai submitted to Shri Gusainji, “Maharaj! My home is in this village. Therefore, I have one request. Maharaj! Please graciously accept it. Please camp in this village for today. Tomorrow morning I shall travel directly with You to Braj. I shall not ask anything from anyone. I shall eat the remnants of Your sevaks. I shall continue travelling with You to Braj.

I am the local headman of this region and know all the roads. Along this route there are four very notorious cheats and many Mewatis. Therefore, you should not travel alone like this. Now I cannot live without Your darshan. Therefore, I shall arrange some provisions and expenses for my wife and then, in the morning, travel with You. You are Ishvara Himself. Therefore, you should accept my request.”

The accompanying Vaishnavas said, “Maharajadhiraj! He is making this request. It would be good if you accepted it and remained here.” There was a very beautiful garden there. Shri Gusainji stayed in that garden. Then the Balai returned to his home. He told his wife everything that had happened and said, “Shri Kanhaiyalalji Himself is present in this village. He is staying in the garden. I shall go with Him to Braj.”

Afterwards, he sold whatever ornaments he possessed and gave the money to his wife for her expenses. Then the husband and wife came together to the garden. By that time, the Vaishnavas had already finished taking Mahaprasad. The remnants were given to the Balai. Both the husband and wife accepted them. The very moment the wife accepted those remnants, she directly had the darshan of Shri Kanhaiyalalji Himself.

Afterwards, throughout the night, there were sacred narrations, devotional discussions, and kirtan. Hearing them, both became exceedingly joyful. They slept there that night. The following morning, they arose and cleaned their teeth. Afterwards, they bathed and performed Sandhyavandan. Shri Gusainji mounted His horse and departed. Then the Balai explained everything to his wife and departed with Shri Gusainji.

As long as the wife could see Shri Gusainji, she remained standing on the road and continued having His darshan. When she could no longer see Him, she fainted and fell down. Some travellers passing along the

road saw her. They told the Balai, “Your wife is lying on the road. She appears to be dead. You should go and look after her.” Then the Balai submitted to Shri Gusainji, “Maharaj! Please remain here for a short while.”

Shri Gusainji stopped. The Balai ran back. He greatly consoled his wife and washed the tears from her eyes. Then he asked her, “What has happened?” His wife replied, “I cannot live without the darshan of Shri Gusainji.” The Balai said, “Come quickly. He is standing on the road. Go with Him. I shall put the household affairs in order, entrust them to someone, and then join you at the next halt.” Thus, both the husband and wife went with Shri Gusainji.

Whatever remnants remained from the Vaishnavas, the two of them ate, and then they continued each stage of the journey. After some days, Shri Gusainji arrived at Shri Gokul. Shri Gusainji sat in a boat and crossed over. Thereafter, He went to His Baithak. The husband and wife were overwhelmed by separation. A fever arose in both of them. They lay down at Thakurani Ghat on the bank of Shri Yamunaji. They became exceedingly distressed. Flame-like heat arose from their mouths and eyes. Heat also arose from their bodies. Their eyes closed. An odor came from their mouths. At that very time, a Vaishnava was bathing there.

He saw everything. After bathing, he went to Shri Gusainji's Baithak. The Vaishnava told Shri Gusainji everything: “Maharajadhiraj! The lives of that husband and wife are departing. Both of them will give up their lives within two ghatis.” Hearing all this, Shri Gusainji, who is supremely compassionate and who knew the true relationship of their souls, immediately bestowed His supreme grace and went to Thakurani Ghat.

He moved everyone else away. Then Shri Gusainji caused both of them to touch His feet. Both regained consciousness, folded their hands, arose, and stood before Him. Shri Gusainji asked, “What has happened?” The Balai, together with his wife, folded his hands and submitted to Shri Gusainji, “Maharajadhiraj! We cannot live without Your darshan. Now our condition has become like this. You have graciously granted us divine darshan.

Therefore, do whatever You consider best. What can insignificant souls like us say? We do not even understand what is good or bad for us. There is no other support connected with our very lives. You are the Knower of all hearts and know the inner mind. We do not understand such things. As for our bodily relationship, it is greatly

forbidden, and that is clearly evident. We have no awareness of anything.

What remedy can be adopted? We are ordinary souls. Moreover, we belong to a low-born community. Therefore, our understanding is like this. Do whatever you consider best. But now we are unable to endure separation from You. Just as a fish cannot live without water, such has now become our condition. Therefore, please show Your grace and command us from Your sacred lips. We shall do exactly as You command. But please provide some means by which our refuge at Your lotus feet may continually increase."

Hearing these words of the Balai, Shri Gusainji became greatly pleased. He commanded, "I shall tell you one means. You should follow it. Why? Because living in the world is difficult for those who have received divine experience. No one understands anything concerning divine conduct. But by My grace, a Vaishnava possesses divine vision." "And both of you, husband and wife, belong to Me. There is no doubt whatsoever about this.

Yet some means must also be adopted so that there is no worldly criticism here. Why? Because, by bodily birth, you belong to a low community. Beyond Antarved Kurukshetra there is a mountain. In that mountain there is a very beautiful cave. There is a beautiful forest there. Very fine flowers and fruits grow there. They are exceedingly sweet, and there are many varieties of fruits. There are beautiful streams of water there. Water is available near the cave.

It is a place of immense joy. Both of you should go and live in that place. I shall grant you My darshan there every day. You will experience immense bliss and happiness. I shall also give you My Padukaji and an Uparena. You should serve them properly. From the beautiful forest, bring good, ripe, and sweet forest fruits. Carefully clean and wash them, take the name of Shri Thakurji, and offer them as bhog to Shri Padukaji. Afterwards, accept those fruits as Mahaprasad, nourish your bodies with them, and maintain your lives.

Whenever you experience the burning pain of separation from Me, have the darshan of Shri Padukaji. Then you will have My darshan. I shall grant you My darshan every day. Afterwards, engage in Bhagavad Varta and take the Divine Name of the Lord. Therefore, you should certainly go there. Do not be afraid of tigers, lions, serpents, or anything else."

Bhav Prakash (Revealing the Sentiment): Why should they not be

afraid? Because Shri Acharyaji Mahaprabhu Himself is of the nature of fire. Through the mantra, He is established within your hearts. Therefore, those wild creatures will flee merely upon seeing you. “And no one there will know of your Vaishnava identity, your seva, your worship of the Lord, or your kirtan. Secret seva bears exceedingly great fruit for a devotee. But when everyone comes to know of it, everything is lost in fame and prestige. Just as any object thrown into the current of a river is carried away, in the same way everything is lost.” Hearing these words from Shri Gusainji’s sacred lips, the Balai accepted His command as authoritative. He said, “We have only to obey Your command.”

Then Shri Gusainji said to the husband and wife, “Both of you should bathe in Shri Yamunaji.” The two of them bathed in Shri Yamunaji. Then they stood at Govind Ghat in the presence of Shri Acharyaji’s Baithak. Shri Gusainji bestowed the Ashtakshar Mantra upon the husband and wife: “Shri Krishnah Sharanam Mama.” Out of His grace, He gave this mantra through their ears and established it within their bodies and minds.

Thereafter, Shri Gusainji gave each of them a Mahaprasadi mala made of Tulsi wood. Then Shri Gusainji gave them His Charanodak. Afterwards, He gave them a Prasadi Uparena and His Padukaji. He gave the Padukaji to them for seva. Then He gave both of them permission to depart.

Bhav Prakash (Revealing the Sentiment): In this account, the true nature of the Ashtakshar Mantra is revealed. By holding firmly to the Ashtakshar Mantra, the soul becomes fearless. Therefore, a Vaishnava should always take refuge in the Ashtakshar Mantra. Then both of them placed their heads upon the lotus feet of Shri Gusainji and remained there. Shri Gusainji raised them with His own sacred hands.

Then the Balai folded his hands and submitted to Shri Gusainji, “Maharaj! We have no refuge other than Your lotus feet. You alone will take care of everything concerning our welfare, whether good or bad.” Having said this, by Shri Gusainji’s grace, they offered full prostrated obeisance and departed. They went and settled at the very place Shri Gusainji had commanded. There they built a small temple of clay. They spread soft banana leaves over it. Then they established Shri Padukaji upon a throne within the temple.

Afterwards, they brought beautiful, fragrant flowers from the forest, made garlands, and offered them. They brought exceedingly fine fruits and offered them as bhog to Shri Padukaji. Afterwards, they sustained

themselves by eating those Mahaprasadi fruits. Then they would sit together and engage in Bhagavad Varta. Day and night, they remained deeply immersed in the Ashtakshar Mantra. They continually engaged in this contemplation.

Whenever they experienced separation from the Divine Form of Shri Gusainji, they opened the temple of Shri Padukaji and had darshan. Then they would see Shri Gusainji seated there. He would be studying the sacred book of Shri Bhagavat and Shri Subodhiniji. After having Shri Gusainji's darshan, they would sit before Him. Then Shri Gusainji Himself would narrate sacred teachings from His own lips.

Both of them would listen to the sacred narration. Afterwards, they would discuss all the traditions and practices of the Path. While they continued living in this manner, one day the wife said to her husband, "Every day and even on festival occasions, we offer only forest fruits to our Shri Thakurji. We are unable to fulfill any cherished desire by preparing special offerings."

Bhav Prakash (Revealing the Sentiment): By saying this, it is shown that a Vaishnava should continually conceive new cherished offerings and services for the Lord. Within the heart, one should contemplate many different ways of giving happiness to Shri Thakurji. Why? Because in Pushti Marg, a cold and inactive devotional sentiment is not proper.

"This gold bead is of no use to us. The cow is exceedingly dear to Shri Thakurji. Therefore, I have thought of something. If it also pleases you, then do it. Around my neck there is a gold bead weighing six mashas. Take it to a village about twenty-five kos away. Go there and sell this bead. With the money received from it, purchase and bring back a very beautiful cow of gentle nature. Also bring a spinning wheel.

I shall sit and spin thread every day. With my mouth, I shall take the Divine Name of the Lord. After the thread is spun, take it to the village and sell it. Then bring back provisions with the money received from it and store them. When the cow gives milk, we shall fulfill some cherished desire on festival occasions." The husband replied, "This is very good. We shall do exactly this."

Then he took the gold bead, sold it, and brought back both a cow and a spinning wheel. He entrusted them to his wife. Thereafter, after completing all her seva, the wife would sit down to spin thread. With her mouth, she continually uttered the Divine Name of the Lord. She

also recited the Ashtakshar Mantra into the cow's ear. Lions and other wild animals became frightened of the cow and fled from her.

Thus, the cow wandered and grazed without fear. Shri Thakurji Himself fed tender grass to that cow. Thereafter, the Balai couple offered the cow's milk to Shri Thakurji. They offered some curd. They offered some ghee. As this continued, the cow became somewhat weak. After some time, the cow gave birth to a female calf. Then her milk gradually began to decrease. Afterwards, they gathered together one month's worth of spun thread. The husband would take the thread to a large village and sell it. With the money, he would bring back provisions.

He brought sugar, rice, ghee, lentils, wheat, mung beans, urad beans, chickpeas, some vegetables, roots, and tubers. He made a bundle of these things and carried them back home. Then, with cherished devotional desires, they prepared offerings for Shri Padukaji. They also prepared small quantities of different items and offered bhog to Shri Thakurji Himself. Thus, according to their capacity, they continued fulfilling their devotional desires. Shri Thakurji Himself began revealing His living presence to them.

Shri Thakurji would personally ask for particular things and partake of them. He also personally conversed with them. Thus, this Balai husband and wife were such greatly blessed recipients of Shri Gusainji's grace and such exalted devotees of the Lord. There are many such accounts concerning them. How far can one continue describing them?

Varta 217 - A merchant of Khambhaich

Now the sentiments of the account of Shri Gusainji's sevak, a merchant of Khambhaich, who tested whether a second birth truly takes place after receiving Brahmasambandh, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the Divine Lila, her name is Mayurani. She manifested from Chandrabhan. Therefore, this is the nature of her devotional sentiment.

He was born in Khambhaich in the family of a merchant. He conducted a money-changing business and always spoke the truth. Therefore, he enjoyed great respect among the people. When his son reached the age of thirty, the merchant passed away. Thereafter, the son took over the business.

Prasang 1 – Testing the Truth of Brahmasambandh

Once, Shri Gusainji decided to travel to Gujarat. After taking leave of Shri Navneetpriyaji, He departed. Shri Gusainji arrived at Khambhaich. All the Vaishnavas came there for His darshan. Afterwards, Shri Gusainji stayed at the house of a Vaishnav. At that time, this merchant was seated in his shop. Shri Gusainji passed in front of the merchant's marketplace. The merchant asked a Vaishnav, "Who is this?" The Vaishnav replied, "He is our Guru. His name is Shri Vitthalnathji. He resides in Shri Gokul."

The merchant said, "I too have the desire to become His sevak." The Vaishnav replied, "That is indeed a most excellent thought. The very moment one becomes His sevak, a second birth takes place. The soul leaves behind its previous condition and becomes a Vaishnav." Hearing this, the merchant came into Shri Gusainji's refuge and received Naam-Nivedan. The merchant offered many gifts to Shri Gusainji. Then he requested Shri Gusainji to establish Shri Thakurji in his home. Out of His grace, Shri Gusainji established the seva of Shri

Thakurji. He bathed Shri Thakurji with Panchamrit, changed His garments and ornaments, adorned Him beautifully, and seated Him upon a wooden seat.

Then He called all the Vaishnavas and granted them darshan. Afterwards, Shri Gusainji offered bhog to Shri Thakurji. When the offering had been completed, Shri Gusainji Himself took His meal. Then all the Vaishnavas were served Mahaprasad. Shri Gusainji remained there for about ten days. Thereafter, He departed from there and went to Shri Dwarkaji. Then the merchant reflected within himself, "That Vaishnava had said that when one becomes a sevak of Shri Gusainji and receives Naam-Nivedan, a second birth takes place. How can I know whether this is true? I should test this matter."

Earlier, before this merchant had become a Vaishnav, a Brahmin had come to him and said, "Please keep five thousand rupees with you. I am going on pilgrimage." The merchant accepted the money, and the Brahmin departed on a pilgrimage to Kashi. No one knew about this. The Brahmin had deposited the money secretly. He had also told the merchant, "Do not tell anyone. When I return, I shall collect it." After saying this, the Brahmin left for Kashi. After some time, he returned. The Brahmin came to the merchant and asked for his money. The merchant, wishing to conduct his test, replied,

"Bhattji, how can you honestly ask me for this money? In this birth, I have never touched your money with my hands. Indeed, I have never even seen it. Why are you making this claim against me?" Hearing these words, the Brahmin went to the royal court and lodged a complaint. The king summoned the merchant. The king asked, "Setji, what is this Brahmin saying?" The merchant replied, "This Brahmin is making false accusations. He says that he deposited five thousand rupees with me before going to Kashi. But I have never touched his money in this birth.

If, however, he is asking for money from a previous birth, I shall certainly pay him. I do not lack wealth." The Brahmin said, "What previous birth? It has not even been six months since I deposited the money!" The king asked the Brahmin, "Do you have any witness? Do you possess any written document?" The Brahmin replied, "I have neither witness nor document. I trusted this merchant as an honest man and therefore took no witness. He received my money, but now he denies it.

Very well. Let him take a solemn oath. Let an iron weight be heated until it is red-hot in the blacksmith's furnace. If the merchant's hand is

burned while holding it, then have him return my money. If his hand is not burned, then I shall be proven false." The king said to the merchant, "Either take this oath or return the Brahmin's money." The merchant replied, "I shall take the oath. In this birth, I have not accepted this Brahmin's money." A heavy iron weight was heated until it became red-hot and was placed into the merchant's hand.

The merchant took the name of Shri Gusainji, contemplated His Divine Form, removed the iron weight from the fire, and held it in his own hand. Then he declared, "If I have taken this Brahmin's money in this birth, may my hand burn and become ashes. But if this Brahmin is asking for money belonging to a previous birth, then may this burning iron become cool in my hand." The merchant held the iron for the duration of one muhurt. His hand was not burned in the slightest. Then the merchant said to the Brahmin, "If even now you believe yourself to be truthful, then take this iron in your own hand."

The Brahmin took the iron from the merchant. Immediately his hand was burned, and he threw it away. Thus, the Brahmin was proven false, and the merchant was proven truthful. The Brahmin beat his head in despair and returned home. The merchant also returned home. Then the merchant sent four men to bring the Brahmin back. When the Brahmin came, the merchant took him privately by the hand to an upper room. He greatly comforted him. He seated him respectfully and placed before him five bags of money, saying, "Take your money."

The Brahmin was astonished and said, "I cannot understand this at all. Please explain the reason." The merchant replied, "Listen, Bhattji. I did all this only to conduct a test." The Brahmin said, "One should not conduct such a test. Please explain everything to me in detail." The merchant replied, "When one becomes the sevak of Shri Gusainji and offers oneself through Him in complete self-surrender, a second birth takes place. The soul becomes a Vaishnav and belongs entirely to Shri Purna Purushottam. Such is His immense power. A Vaishnav had once told me this. Therefore, I carried out this test.

Now my faith has become completely firm. A second birth certainly takes place. I had vowed that if I had accepted this Brahmin's money in this birth, my hand should burn. Yet my hand was not burned. Therefore, this matter is indeed true. Such is the power and greatness of Shri Gusainji. Do not tell anyone about this. Now take your money and return home."

Hearing this, the Brahmin thought, "It would be good if I too became a

Vaishnava. This Path is truly supreme." The Brahmin took his money and returned home. The merchant's faith in Shri Gusainji became absolutely firm. He became convinced, "Shri Gusainji is truly Shri Purna Purushottam Himself. There is no doubt whatsoever." Thereafter, the merchant devoted himself to the seva of the Lord. Therefore, every soul should possess such firm faith.

Bhav Prakash (Revealing the Sentiment): This account teaches the greatness of Brahmasambandh. How so? When Brahmasambandh takes place, the very nature of the soul is transformed. How is this to be understood? Suppose there is a Chandalini, and a king becomes pleased with her and marries her. Then all the duties and social identity connected with her former Chandala status come to an end. Afterwards, she is known as the queen. She now possesses the status, duties, and relationships of a queen. That itself is her new birth.

Why? Because all the conditions connected with her previous Chandala identity have ceased. In the same way, before receiving Brahmasambandh, this soul was like that Chandalini. By the grace of Shri Acharyaji, Shri Thakur accepted the soul. Then Brahmasambandh took place. The soul attained the condition of a queen. This is the sentiment that should be understood. Therefore, one should maintain unwavering faith in Brahmasambandh. Then the soul attains the state of its true fruit.

Thus, this merchant became such a supremely blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 218 - A Brahmin of Khambhaich, the One

Involving the Five Thousand Rupees

Now the sentiments of the account of Shri Gusainji's sevak, the Brahmin who lived in Khambhaich—the same Brahmin who had deposited five thousand rupees with the merchant before going on pilgrimage to Braj—are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Tamasic category of devotees. In the Divine Lila, her name is Vatsala. Vatsala is a companion of Mayurani. She manifested from Chandrabhan. Therefore, this is the nature of his devotional sentiment.

Prasang 1 – The Brahmin Becomes a Sevak

This Brahmin had deposited five thousand rupees with the merchant Vaishnava before departing on pilgrimage to Kashi and Braj. Later, the merchant Vaishnava called the Brahmin and returned the money to him. The Brahmin asked the merchant about everything that had happened. The merchant then explained the entire matter to him in detail. Hearing this, the Brahmin was filled with amazement. He reflected within himself, "Indeed, a second birth truly takes place.

Otherwise, how could the merchant Vaishnava have held that red-hot iron weight in his hand for an entire muhurt?" Then the Brahmin said to the merchant, "I too now have the desire to become a sevak of Shri Gusainji and to receive Naam-Nivedan. Why? Because so much of my life has already passed. I am now about twenty-five years old. Yet I have never witnessed anything like this before."

The merchant Vaishnava replied, "It is indeed a very good thing if you become a sevak. Since this desire has arisen in your heart, you should certainly become a Vaishnava. Shri Gusainji will soon be travelling to Dwarka." The Brahmin then asked all the details about where Shri Gusainji lived. The merchant explained everything to him. After some days, Shri Gusainji arrived at Shri Dwarkaji. Hearing this, the Brahmin went there for the darshan of Shri Ranchhodji.

In the temple of Shri Ranchhodji, he received the darshan of Shri Gusainji. A little later, Shri Gusainji returned to His camp. The

Brahmin also followed Him there. He placed before Shri Gusainji the letter and offering sent by the merchant Vaishnava and submitted, "Maharaj! Just as You bestowed Your grace upon that merchant Vaishnava, please also bestow it upon me. I have come into your refuge." Then he described in full detail the entire incident concerning the merchant's solemn oath. Hearing this, Shri Gusainji became greatly pleased.

From His own sacred lips He said, "When a person's heart is pure, the Lord bestows His grace upon that soul. He grants direct experience and Himself provides assistance. For Shri Prabhuji is capable of accomplishing everything." Then Shri Gusainji said to the Brahmin, "Go and bathe, and then return." The Brahmin bathed and returned. Out of His grace, Shri Gusainji bestowed the Divine Name upon him. The Brahmin remained there.

Each day he went into the village and begged for plain uncooked food. He prepared his meal, offered bhog to Shri Thakurji, and then accepted Mahaprasad. At night, Shri Gusainji narrated sacred discourses, and the Brahmin listened to them all. After some days, Shri Gusainji travelled to villages in Gujarat. The Brahmin accompanied Him. Then the Brahmin submitted, "Maharaj! Please graciously come once to Khambhaich."

Out of His grace, Shri Gusainji came to Khambhaich. The Brahmin welcomed Shri Gusainji into his home. Afterwards, all the men and women of his household became sevaks and received Naam-Nivedan. Then the Brahmin submitted, "Maharaj! I have five deities that I worship. What should I do with them?"

Shri Gusainji had the five deities brought before Him for inspection. Among them, He recognized one form as Shri Thakurji. That one He kept. The others were deities. Shri Gusainji instructed, "Place them in a pond. Do so without anyone knowing." The Brahmin obeyed exactly as instructed. Afterwards, he thoroughly plastered and purified his entire house. He had all the household vessels replaced with new ones.

Then Shri Gusainji bathed, applied tilak and mudra, bathed Shri Thakurji with Panchamrit, and seated Him upon a wooden seat. Afterwards, a meal was prepared and bhog was offered to Shri Thakurji. When the offering was completed, the Anosar was performed. Then Shri Gusainji took His meal and retired to rest. The Brahmin then served Mahaprasad to all the Vaishnavas. After remaining there for a few days, Shri Gusainji departed for

Shrinathjidwar. Thereafter, the Brahmin became an excellent Vaishnava. He began serving Shri Thakurji with great care. Shri Thakurji began revealing His living presence to him. Through the satsang of that merchant Vaishnava, this Brahmin became an exemplary Vaishnava.

Bhav Prakash (Revealing the Sentiment): Therefore, one should always seek the association of such exalted Vaishnavas.

Thus, this Brahmin became such a greatly blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 219 - A Kshatriya Vaishnava from Whose

Water Vessel Chachaji Drank

Now the sentiments of the account of Shri Gusainji's sevak, a Kshatriya Vaishnava from Gujarat, from whose water vessel (kasendi) Chachaji drank water, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Sattvic category of devotees. In the Divine Lila, her name is Shridhari. She manifested from Chandrabhan. Therefore, this is the nature of her devotional sentiment.

He was born into a wealthy Kshatriya family in Gujarat. From childhood he lived in a spirit of detachment. He was never married. When he was about fifteen years old, both his parents passed away. After that, he wandered about visiting saints and holy people.

Prasang 1 – Receiving Brahmasambandh

Once, Shri Gusainji was travelling through Gujarat. On the way, he stopped in the village where this Kshatriya lived. Shri Gusainji prepared the meal and offered bhog to Shri Thakurji. Afterwards, maintaining ritual purity, He was seated upon cushions. The Vaishnavas of the village came for His darshan. This Kshatriya also came with them. After taking darshan, he submitted, "Maharaj! Please be gracious and bestow the Divine Name upon me." Shri Gusainji mercifully bestowed the Name upon him.

The following day, after observing a fast, he received Brahmasambandh. Then Shri Gusainji visited the Kshatriya Vaishnava's home and stayed there. Chachaji Harivanshji accompanied Him. The Kshatriya offered to Shri Gusainji everything that he possessed in his home, because there was no one else in his household. Afterwards, Shri Gusainji took leave of the Kshatriya Vaishnava and departed for Shri Dwarka. After some days, He had the darshan of Shri Ranchhodji and then returned to Shri Gokul, where he took the darshan of Shri Navneetpriyaji.

Prasang 2 – Chachaji Drinks Water from His Vessel

One day, Chachaji Harivanshji and Krishnabhatt were travelling to Ujjain. On the way, they came to the home of this Kshatriya Vaishnava. Recognizing Chachaji immediately, the Kshatriya respectfully insisted that he come to his house. He seated Chachaji in his shop and asked, "Will you take some water?" At the Kshatriya's earnest request, Chachaji drank the water. The Kshatriya possessed only one water vessel (kasendi), because he had offered everything else away. He conducted all his household affairs using that single vessel. He filled it with water and brought it. Chachaji drank from that very vessel.

Afterwards, Chachaji prepared to leave. The Kshatriya requested, "Please prepare your meal here." Chachaji replied, "We must leave now." The Kshatriya then said, "When you return by this route, please come to my home." Chachaji replied, "If we come this way again, I shall certainly visit your home."

Saying this, Chachaji departed. On the road, Krishnabhatt asked, "Why did you drink water from that Vaishnava? He does not seem to observe proper standards of conduct." Chachaji replied, "Bhattji, I paid no attention to his external conduct. I only remembered that I had seen Shri Gusainji personally bestow the Divine Name upon him. The moment I recalled that, I drank the water." Krishnabhatt remained silent.

Later, Chachaji accepted Mahaprasad and stayed in Ujjain for several days. When they returned, they again came to the Kshatriya Vaishnava's home. The Kshatriya was overjoyed to see Chachaji. He handed over all the ornaments and wealth he possessed and requested, "You are going to Shri Gokul. Please deliver all this to Shri Gusainji. Very little is sufficient for me here. It is proper that the Master's property reaches the Master." Such was the purity of this Kshatriya Vaishnava's heart.

Chachaji then departed and arrived at Shri Gokul. He first placed all the wealth and articles before Shri Gusainji for His glance and then handed them over to the storekeeper. He also offered the Kshatriya's prostrated obeisance and related everything that had happened. Then Shri Gusainji said to Chachaji, "One should look at the purity of a Vaishnava's heart. What is the need to examine external conduct? One should only look for firm refuge in the Lord. Nothing else matters."

Hearing these nectar-like words from Shri Gusainji, Chachaji became greatly pleased. Thus, this Kshatriya Vaishnava was such a greatly blessed recipient of Shri Gusainji's grace.

Prasang 3 – Darshan of Shri Gokul and Shrinathji

The Kshatriya Vaishnava established the seva of Shri Thakurji and began serving with proper discipline and observance. He offered only the finest ingredients to Shri Thakurji. He also served Mahaprasad to Vaishnavas. He regularly associated with Vaishnavas and listened to Bhagavad Varta. One day he heard the commentary on the Shri Gokulashtak. Hearing it, he became filled with joy and firmly resolved, "I must certainly visit Shri Gokul at least once." Taking Shri Thakurji with him, he set out for Shri Gokul.

After some days, he arrived there. Upon taking darshan of Shri Gokul, he became overwhelmed with spiritual emotion. He completely forgot bodily awareness. Everything appeared exactly as he had previously heard described about the divine form of Shri Gokul. Then Shri Gusainji granted him the darshan of Shri Navneetpriyaji. He offered whatever gifts he could according to his means. He beheld Shri Navneetpriyaji joyfully swinging in His cradle.

The Kshatriya thought, "Blessed indeed is my fortune that I have received such darshan." After Shri Gusainji completed the Anosar of Shri Navneetpriyaji, He returned to His seat. The following day, Shri Gusainji took the Kshatriya with Him for the darshan of Shri Govardhannathji. They arrived at Shrinathjidwar. Shri Gusainji bathed and entered the temple. After the Rajbhog Aarti, the Kshatriya took darshan. He beheld Shri Purna Purushottam directly.

The very moment he received darshan, he fainted. After about two gharis, he regained consciousness. Shri Gusainji then returned to His seat and reflected, "Shri Thakurji is supremely compassionate. He fulfills the heartfelt desires of His devotees. Whatever Shri Prabhuji does is effortless."

Bhav Prakash (Revealing the Sentiment): This account teaches that a soul requires only one thing—a firm refuge in the Lord. One should also seek the association of Bhagavadiya Vaishnavas. In this world, the association of such devotees is a priceless treasure. A soul should always seek the highest company, because the fruit one receives depends upon the company one keeps.

The Kshatriya Vaishnava remained there for several days, taking the darshan of Shri Gusainji and Shri Govardhannathji. Afterwards, with Shri Gusainji's permission, he went on the Braj Parikrama. Having completed the pilgrimage, he again took the darshan of Shri Gusainji and Shri Govardhannathji. Then Shri Gusainji returned to Shri Gokul, and the Kshatriya accompanied Him there. Ocean of grace that He was, Shri Gusainji instructed him, "Serve Shri Thakurji with the greatest care. If you have any desire remaining, tell Me now."

The Kshatriya folded his hands and submitted, "Maharaj, my only wish now is that You would one day come to my country." Seeing such humility, Shri Gusainji lovingly sent the Kshatriya on his way. After some days, the Kshatriya returned to his homeland. He continued serving Shri Thakurji with the utmost care. Then Shri Thakurji bestowed His grace upon him and began conversing with him directly. From His own sacred lips, Shri Thakurji would ask for whatever He desired.

Bhav Prakash (Revealing the Sentiment): This account teaches that when the Guru bestows grace, Bhagavan Himself also bestows His grace.

Thus, this Kshatriya Vaishnava became such a supremely blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 220 - A Kshatriya Vaishnava Who Lost the

Road While Travelling with Chachaji

Now the sentiments of the account of Shri Gusainji's sevak, a Kshatriya Vaishnava from Gujarat, who became separated from Chachaji on the road and went to the home of another Kshatriya Vaishnava, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Sattvic category of devotees. In the Divine Lila, her name is Vasumati. Vasumati is the beloved companion of Chandrakala. Chandrakala reveals all the confidential pastimes of Shri Thakurji to Vasumati. She manifested from Rasabhadra. Therefore, this is the nature of her devotional sentiment.

He was born into a Kshatriya family in Gujarat. When he was about twenty-two years old, Chachaji Harivanshji came to Gujarat and stayed in his village. There the Kshatriya met Chachaji. Observing Chachaji's conduct and devotional practices, he realized, "This is certainly a great saint." He then requested Chachaji, "Please accept me as your sevak." Recognizing him as a divine soul, Chachaji bestowed the Divine Name upon him.

Then Chachaji said, "Our Guru is Shri Vitthalnathji, Shri Gusainji." The Kshatriya asked, "Chachaji, where does He reside?" Chachaji replied, "He resides in Shri Gokul." The Kshatriya then accompanied Chachaji to Shri Gokul. There he came before Shri Gusainji and received Naam-Nivedan. Out of His grace, Shri Gusainji instructed him, "Remain in the company of Chachaji." From that day onward, the Kshatriya remained with Chachaji. Through Chachaji's association, he began experiencing the Divine Lila. His heart became so filled with divine rasa that he could scarcely contain himself.

Prasang 1 – The Confidential Lila Should Be Shared Only

with the Worthy

This Kshatriya Vaishnava had come into Shri Gusainji's refuge through Chachaji and always remained in Chachaji's company. He understood Bhagavad Varta very deeply. Once, Chachaji and this Kshatriya were travelling to Gujarat. On the way, they lost the road. Chachaji went one way, while the Kshatriya unknowingly took another path. He eventually arrived in a village where another Kshatriya Vaishnava lived.

He went to that Vaishnava's home. The Vaishnava welcomed him with great affection. He lovingly had a meal prepared. Bhog was offered to Shri Thakurji. After the offering, they accepted Mahaprasad. That night they began discussing Bhagavad Varta. The discussions became deeply divine and extraordinary. Eventually sleep overtook them, and they rested. The following day they repeated the same routine. After accepting Mahaprasad, they again sat together for Bhagavad Varta. This became their daily practice.

The Kshatriya became completely absorbed in the sweetness of these divine discussions. Every day, after Mahaprasad, they sat together immersed in Bhagavad Varta. In this way they spent their days and nights. Gradually, the Kshatriya completely forgot all bodily consciousness. Meanwhile, Chachaji had gone to Gujarat, collected the offerings there, and was now returning. On the way back, he came to the home of that Kshatriya Vaishnava.

When Chachaji arrived, he saw the Kshatriya sitting together with the other Vaishnava, deeply engaged in Bhagavad Varta. He also saw Shri Govardhannathji standing behind the Kshatriya. The Lord appeared weary and stood silently. The two Vaishnavas were discussing the confidential pastimes of the Kunja. Chachaji arrived just then. He stood quietly and listened to the discussion.

Then Chachaji thought to himself, "This listener is not qualified for such topics. This Vaishnava has not acted properly by speaking of such confidential matters here." Chachaji called out to the Kshatriya by name. But the Kshatriya was completely intoxicated with the sweetness of Bhagavad Varta. He gave no reply. He did not even notice Chachaji's presence.

Then Chachaji grasped his hand and shook him. The Kshatriya looked up and saw Chachaji standing before him. Chachaji asked, "Do you have any awareness of your body at all?" The Kshatriya looked again

and saw Shri Govardhannathji standing behind him in silence.

Immediately Chachaji said, "What have you done? You have abandoned your own proper duty. Even now, reflect carefully." The Kshatriya replied, "Now I understand my mistake." Then he became silent. The other Vaishnava requested, "Please continue. We have heard the discussion up to this point. Kindly continue further." The Kshatriya replied, "Please be patient. I shall speak when the proper time comes."

Again the other Vaishnava urged, "Please continue." Three times he made this request. The Kshatriya reflected deeply within himself. Now the inspiration was completely gone. Realizing this, he became astonished. He then said to the other Vaishnava, "Why did you accept my words as true? I am only an ordinary man. Therefore, you should not take everything I say as true. I have become separated from Chachaji and have gone astray." With these words he brought the discussion to an end. The next day Chachaji departed from there.

Before leaving, he said to the Kshatriya, "Why did you do such a thing? You discussed the confidential pastimes of the Kunja before this Vaishnava, yet he is not qualified for such topics. That is why Shri Govardhannathji was standing behind you, weary and distressed. You yourself were unaware of it. He was not qualified to receive those teachings. Therefore, one must always consider carefully whether a listener is worthy or unworthy before speaking Bhagavad Varta.

What has happened has happened by the Lord's will. I made you aware of it, and only then did you stop. Otherwise, Shri Govardhannathji Himself was experiencing great distress." The Kshatriya replied, "I made a mistake. From today onward, I shall never again discuss such confidential matters before someone who is not qualified." Then Chachaji further instructed him, "That other Kshatriya Vaishnava is still greatly attached to worldly affairs.

Therefore, one must carefully consider before discussing such confidential subjects with Vaishnavas who remain deeply involved in worldly entanglements or who possess contrary worldly attachments. Never speak such matters without proper discrimination."

Bhav Prakash (Revealing the Sentiment): The purpose of this account is to teach that a Vaishnava should speak confidential spiritual topics only after carefully considering whether the listener is qualified. Why? Because these confidential truths are themselves manifestations of the Divine Form. If someone hears them without the capacity to receive

them, those very truths withdraw their grace from the speaker. As a result, the speaker's devotional sentiment is diminished. Furthermore, Shri Nathji experiences great strain. This account teaches that as well.

Thus, this Kshatriya Vaishnava became such a supremely blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 221 - A Kshatriya Woman Who Could Not

Repeat the Ashtakshar Mantra

Now the sentiments of the account of Shri Gusainji's sevakini, a Kshatriya woman from Agra, who was unable to repeat the Divine Name that was given to her, are described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Tamasic category of devotees. In the Divine Lila, her name is Vadhuti. She manifested from Rasabhadra. Therefore, this is the nature of her devotional sentiment.

She was born into a Kshatriya family in Agra. She was extremely simple and innocent. Her parents arranged her marriage. After a short time, her husband passed away. Some time later, Shri Gusainji came to Agra. The daughters-in-law and daughters of the Vaishnavas said to her, "You should become a sevakini of Shri Gusainji and receive the Divine Name. Then your liberation will be accomplished."

Prasang 1 – She Could Repeat Only Shri Gusainji's Name

Once, Shri Gusainji was in Agra. The Kshatriya woman came to receive the Divine Name from Him. She came and sat before Him. Shri Gusainji accepted her into His refuge. Then He instructed her to repeat the mantra: "Shri Krishnah Sharanam Mama." Shri Gusainji spoke it with His own sacred lips. But the Kshatriya woman was unable to repeat the mantra. Then Shri Gusainji asked, "Can you repeat my name?" The Kshatriya woman humbly replied, "Maharaj! I can repeat your name."

Then Shri Gusainji instructed, "Then continue repeating only that name." From that day onward, the Kshatriya woman constantly repeated Shri Gusainji's Name day and night. She knew nothing else. As she continued in this way, Shri Gusainji became greatly pleased with her. Then Shri Govardhannathji Himself began granting her His direct darshan.

Bhav Prakash (Revealing the Sentiment): In this account, Shri Gusainji reveals the power of his own divine authority. Thus, this Kshatriya

woman became such a supremely blessed recipient of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing her account?

Varta 222 - The Son of a Merchant from South

Who Performed Manasi Seva

Now the sentiments of the account of Shri Gusainji's sevak, a merchant from South, whose son performed Manasi Seva, are described.

Bhav Prakash (Revealing the Sentiment): The merchant's son belongs to the Rajasic category of devotees. In the Divine Lila, her name is Dhyanmana. She remains constantly absorbed in the meditation of Shri Thakurji. She manifested from Rasabhadra. Therefore, this is the nature of her devotional sentiment. Dhyanmana has a companion whose name is Rasamagra. She manifested here as the merchant.

Prasang 1 – The Merchant's Son Learns Manasi Seva

The merchant originally followed another religious path. Through business and trade he accumulated great wealth. Then he thought, "I have earned much wealth. Now it would be good to undertake a pilgrimage to the holy places." He set out on pilgrimage with his family. After visiting many sacred places, he arrived in Braj. At that time, Shri Gusainji was seated in His bethak at Shri Gokul. One day the merchant came for Shri Gusainji's darshan. After taking darshan, he humbly submitted, "Maharaj! Please be gracious and accept me into Your refuge." Shri Gusainji replied, "Go and bathe." The merchant bathed in Shri Yamunaji and then returned to stand before Shri Gusainji. Out of His grace, Shri Gusainji bestowed the Divine Name upon him.

The next day, after observing a fast, he received Brahmasambandh. Then the merchant asked, "Maharaj! What is your command for me now?" Shri Gusainji replied, "Perform seva." Out of His grace, Shri Gusainji entrusted him with the seva of Shri Thakurji. The merchant remained in Shri Gokul for several days. Afterwards, he went for the darshan of Shri Govardhannathji. He took darshan and fulfilled many devotional desires. Then, after taking leave of Shri Gusainji, he returned to his homeland. There he began serving Shri Thakurji with great care. By Shri Gusainji's grace, his mind remained absorbed day and night in the seva of Shri Thakurji.

Every morning he rose early, bathed, and first prepared everything for Balbhog. Then he awakened Shri Thakurji, offered Mangala Bhog, performed Mangala Aarti, adorned Shri Thakurji, offered Rajbhog, performed the Rajbhog Aarti, and served Mahaprasad to the Vaishnavas. Whenever a Vaishnava unexpectedly arrived, he became exceedingly joyful. If any Vaishnava lacked proper clothing, he would arrange garments for them. He had deep affection for Shri Gusainji and for all the Vaishnavas. Afterwards he would engage in Bhagavad Varta and kirtan. He observed this daily discipline without fail. Neither his wife nor his son had yet become sevaks.

Year after year he continued sending offerings to Shri Gusainji and Shri Nathji. Gradually he forgot almost all worldly concerns. His mind remained absorbed only in seva. In time, however, very little of his wealth remained. Then he thought, "What should I do now? My wealth is nearly exhausted. The seva is being performed with great grandeur. It would not be proper to reduce that grandeur. But if I return to business, the seva will suffer. Therefore, it would be best if I were now to attain the lotus feet of Shri Thakurji."

Within a short time his body became weak. He called the Vaishnavas and respectfully entrusted Shri Thakurji, together with all the articles of seva, to the home of a Vaishnava. He also arranged sufficient funds for the expenses of the seva. Then he instructed, "I have a son. If he becomes a sevak and receives Samarpan, then entrust Shri Thakurji to him. Otherwise, do not hand over the seva to him." After a few days, the merchant attained the lotus feet of Shri Thakurji. The seva of Shri Thakurji continued in the same manner.

Later, the merchant's relatives told his son, "Do not become a sevak. Your father became a sevak and spent all his wealth. You should not become a sevak." The son replied, "I will not become a sevak. By the merit of my father, I shall earn wealth." He entered into business and trade. Soon he earned great wealth. Then he thought, "Now it would be good to undertake a pilgrimage." He left home and came to Braj. Every day he took darshan of Shri Gusainji. The Vaishnavas asked him, "Why have you not become a sevak?" He replied, "I will not become a sevak."

The Vaishnavas went and informed Shri Gusainji, "Maharaj! The son of that merchant has not become a sevak, even though his father was such an exalted devotee." Shri Gusainji asked him, "Why have you not become a sevak?" He replied, "Maharaj! All the wealth gets spent." Shri Gusainji said, "Come closer. You need not spend any money." Hearing this, he became pleased. Out of His grace, Shri Gusainji

bestowed the Divine Name upon him. He became a sevak and received a mala. Thereafter he came daily for darshan.

One day Shri Gusainji asked, "Have you bathed?" He replied, "Maharaj! I shall bathe now." Shri Gusainji instructed His attendant, "Give him warm water and a new upper garment from here and bring him." The attendant did exactly as instructed and seated him before Shri Gusainji. Then Shri Gusainji said, "You should not offer any gifts now." After giving him Samarpan, Shri Gusainji had him accept Mahaprasad.He also gave him a betel leaf and asked, "You have not incurred any expense in this, have you?"

The merchant's son then returned to his lodging. The following day he again came for darshan. Shri Gusainji said, "Your father spent his wealth in performing seva. But I shall teach you such a form of seva that will not cost you even a single coin, and yet it will be equal to the seva your father performed." The merchant's son replied, "If there is such a method, please teach it to me."

Then Shri Gusainji instructed him, "Rise early in the morning. Complete your bodily duties, brush your teeth, bathe, apply the sacred mudra, and sit in a secluded place. Then awaken Shri Thakurji mentally. Offer Mangala Bhog. Perform Mangala Aarti. Then perform Shringar. Offer all the various preparations, both cooked and uncooked, kheer, and all the special festival offerings whenever there is a festival. Then mentally offer Rajbhog. After the bhog, perform Aarti and then complete the Anosar. At Utthapan time, bathe again mentally, perform Utthapan, offer the Utthapan Bhog, then offer Sen Bhog, perform Sen Aarti, and finally put Shri Thakurji to rest." In this way, Shri Gusainji taught him the complete method of Manasi Seva.

Then Shri Gusainji asked, "This seva will not cost you anything, will it?" The merchant's son replied, "Maharaj! I shall certainly perform it." Shri Gusainji then said, "If you perform it slowly, it will take about one prahar (approximately 3 hours). If you perform it quickly, it can be completed in four to six gharis (one Ghari is approximately 24 minutes)." From that time onward, the merchant's son began performing Manasi Seva. His mind became so deeply absorbed that he forgot all bodily awareness. Shri Thakurji began granting him direct experiences within his Manasi Seva. Later, Shri Thakurji began giving him direct darshan.

Bhav Prakash (Revealing the Sentiment): This account teaches that if Shri Thakurji grants direct darshan through Manasi Seva performed in this manner, then what need is there to say how much greater the

result is when someone performs direct physical seva with loving devotion?

The merchant's son then came before Shri Gusainji and submitted, "Maharaj! By Your grace, Shri Thakurji grants me direct darshan. Now please bestow such grace upon me that I may perform direct physical seva." Shri Gusainji instructed him, "You should personally perform the seva up to Rajbhog. After that, attend to your business. If you have sufficient time, then bathe and perform the Utthapan seva. If you do not have time, then the women of your household may perform it. You should continue your business. In this way your wealth will not diminish.

Whatever you spend, you will earn again. Even if the profit is small, it will continue to increase." Shri Gusainji blessed him in this manner. Afterwards, the merchant's son completed the Braj pilgrimage and took the darshan of Shri Govardhannathji. He fulfilled many devotional desires. He offered gifts to Shri Gusainji according to his means. Before returning home, he had his wife become a sevakini. Then he returned to his homeland. He respectfully brought Shri Thakurji from the Vaishnava's house into his own home.

Thereafter, by Shri Gusainji's grace, he successfully carried out both his worldly and spiritual responsibilities. He became an excellent Vaishnava. Thus, both the merchant and his son became such supremely blessed recipients of Shri Gusainji's grace and such exalted devotees of the Lord that how far can one continue describing their account?

Varta 223 - The Daughter of a Merchant Who

Revealed Shri Madanmohanji

Now the sentiments of the account of Shri Gusainji's sevak, a merchant from Gujarat, whose ten-year-old daughter transformed Shri Balkrishnaji into Shri Madanmohanji, are described.

Bhav Prakash (Revealing the Sentiment): The daughter belongs to the Sattvic category of devotees. In the Divine Lila, her name is Krishnahita. She is always engaged in doing what is pleasing to Shri Krishna. She is a companion of Shri Chandravaliji. She manifested from Nanda. Therefore, this is the nature of her devotional sentiment. Krishnahita has a companion named Gargi, who manifested here as the renunciate Vaishnava.

Prasang 1 – The Loving Devotion That Revealed Shri

Madanmohanji

The merchant arranged his daughter's marriage. Within two months, her husband passed away. The merchant became deeply sorrowful. About a month later, Shri Gusainji came to Gujarat. Since the merchant was Shri Gusainji's sevak, Shri Gusainji stayed at his house. The merchant related the entire matter concerning his daughter to Shri Gusainji. The daughter then came and offered prostrated obeisance. Out of His grace, Shri Gusainji immediately had her bathe and bestowed the Divine Name and Brahmasambandh upon her. At that time, a Vaishnava had offered the swarup of Shri Madanmohanji to Shri Gusainji. Shri Gusainji entrusted that swarup to the merchant's daughter.

Then He instructed her, "My child, serve Him with great care. Do not go outside the house." The girl was innocent and understood very little. She asked Shri Gusainji, "Maharaj, are all forms of Shri Thakurji like this?" Shri Gusainji replied, "Yes, Shri Thakurji is like this. Fix your mind upon Him alone." Shri Gusainji remained there for a few more days. During that time, he taught the girl every detail of seva. Then Shri Gusainji departed for the darshan of Shri Ranchhodji. The girl began performing seva. Years passed.

While faithfully serving Shri Thakurji, she eventually became a sixty-year-old elderly woman. During all those years, she never stepped outside her home. Her parents also passed away. She remained alone. She kept one servant in the house. She stored her money safely and dismissed all her agents and employees. Every day she performed seva twice. At night she read the sacred scriptures. Whenever a Vaishnava came to her home, she served them with great affection and respect. Once, many Vaishnavas from Gujarat were travelling together for the darshan of Shri Gusainji. Among them was a renunciate Vaishnava who performed the seva of Shri Balkrishnaji.

In Shri Balkrishnaji's hand was a laddu. The entire group reached the elderly woman's village. About six gharis of the day remained when heavy rain began. It was the cold season. The whole group stopped beside a pond outside the village. The renunciate thought, "How will I prepare my meal today? Everyone else will cook in their own tents. Even my clothes are soaked. If there is a Vaishnava in the village, I shall take Shri Thakurji there and offer him bhog." Taking Shri Thakurji's box, he entered the village. He asked a Vaishnava, "Is there a strict Vaishnava household here?"

The Vaishnava replied, "There is the house of an elderly woman. She is about sixty years old and has never gone outside her home. She serves Shri Thakurji there. Whenever a Vaishnava comes, she serves them very well." He then directed the renunciate to her house. The renunciate arrived there and offered Bhagavad remembrance. The elderly woman said, "Vaishnava, where have you come from? Please sit down. If Shri Thakurji is with you, please bring Him inside. I have already prepared the meal and am about to offer Rajbhog."

The renunciate replied, "A group of Vaishnavas from Gujarat is travelling to Shri Gokul for the darshan of Shri Gusainji. I am travelling with them. We have stopped outside the village by the pond. Because it has begun raining, I have brought Shri Thakurji here." The elderly woman said, "Please place the casket here. If you have any work, you may go outside and return. Come back within about two gharis for darshan. If your clothes are wet, I shall dry them. Please wear these fresh clothes." The renunciate gave her his wet clothes to dry and placed Shri Thakurji's casket before her. He then returned to the group waiting by the pond.

Meanwhile, the elderly woman had already prepared everything for Rajbhog. She opened the casket. When she saw the swarup of Shri Balkrishnaji, she looked Him over carefully from head to foot and became astonished. She thought, "His hands and feet are bent, and he is holding a laddu. Why is Shri Thakurji like this? Long ago I had asked Shri Gusainji whether Shri Thakurji always appeared like this, and he had replied, 'Yes.' If He were to become bigger than my Shri Thakurji and play the flute, then I would know that this Vaishnava too is genuine and truly a sevak of Shri Gusainji. Then why has Shri Thakurji appeared in this condition for him?"

She continued reflecting, "Shri Gusainji Himself entrusted this very swarup to this Vaishnava. But he is a renunciate. He has brought Shri Thakurji out during such severe cold. Surely because of the cold on the road, Shri Thakurji's hands and feet have become stiff." Then she spoke directly to Shri Thakurji, "Maharaj! This Vaishnava is very foolish. He has not cared for You properly. If he had travelled to Shri Gokul during the warm season, there would have been no need to treat Your hands and feet. What can I do now? Why did Shri Gusainji entrust such a priceless treasure to a renunciate?

Certainly Shri Gusainji is supremely compassionate, and therefore He did so. But this Vaishnava should not have taken You out in such severe cold. In the Pushti Marg, the Lord should never be subjected to hardship. A Vaishnava should perform seva while keeping the Lord

comfortably at home. Not only has he failed to care for You properly, but he has brought You to this condition! What shall I do now?" Speaking these words again and again with deep sorrow, she went into the storeroom and brought oil. She mixed in ground nutmeg. She added ground musk. She prepared a double brazier of glowing coals. She spread a thick, soft cotton bedding and gently seated Shri Thakurji upon it.

She lovingly massaged His hands, feet, and entire body with the warm oil. With great humility she continued speaking, "Maharaj! You have suffered so much during this cold season. Your hands and feet have become stiff, yet this Vaishnava never even realized it. Alas! Why did my body not leave me the moment I saw such suffering of my beloved Lord?" As she continued massaging Him, Shri Thakurji thought, "See how utterly pure this woman's loving devotion is. She will not stop until my hands and feet become straight again. Meanwhile, the Rajbhog will grow cold. Her own Shri Thakurji will also remain hungry. She has become completely overwhelmed by love."

Thinking thus, Shri Thakurji Himself became overcome with love. Immediately His hands and feet straightened. He stood upright as Murli Manohar. Just like her own Shri Thakurji, He now appeared as the beautiful Shyamsundar Murli Manohar. The elderly woman became filled with joy. She thought, "Now Shri Thakurji has become straight instead of bent. I had wondered why he appeared this way. Now he has become Murli Manohar like my own Shri Thakurji. His bent hands and feet have become perfect." Immediately she dressed Him warmly in double layers of soft cotton garments, a cap, a warm cloak, and thick coverings.

She kept the brazier nearby. She quickly prepared a warm almond sweet enriched with musk and offered Rajbhog. Before her own Shri Thakurji she placed another tray filled with yogurt, sweets, and all the customary preparations. Then she humbly prayed to the renunciate Vaishnava's Shri Thakurji, "Maharaj! I know that milk preparations are very dear to You. But because your hands and feet have become stiff, please take only warm preparations for two or four days. Strength will return to your body. After that, I shall gladly offer you plenty of yogurt and buttermilk. Do not worry.

Throughout the cold season I shall keep this Vaishnava in my home. Until then, please do not accept cold preparations such as yogurt and buttermilk." With immense love she completed the Rajbhog offering, closed the curtain, cleaned all the cooking utensils, and purified the kitchen. After the bhog she offered water for achaman, offered betel

leaf, and then showed the renunciate Vaishnava the Aarti darshan. Wrapped in his thick quilt, he noticed nothing and did not realize that his Shri Thakurji was now standing in the Murli Manohar form. The elderly woman then completed the Anosar. She served a meal to the Vaishnava. She also set aside a portion for the cow. She lovingly served Mahaprasad to the Vaishnava. Afterwards she herself accepted Mahaprasad.

She then completed the seva through Utthapan and Sen. She put Shri Thakurji to rest. She covered the renunciate Vaishnava's Shri Thakurji with two quilts. After completing the Anosar, she came outside. She then served the Sen Mahaprasad to the Vaishnava. Later she brought out a sacred book, and they remained engaged in Bhagavad Varta until midnight. The renunciate Vaishnava became extremely pleased and said, "Elderly mother, you are truly most fortunate." The renunciate Vaishnava said, "Blessed are you! You spend the day serving Shri Thakurji and the night engaged in Bhagavad Varta. You are truly fortunate."

The elderly woman replied, "You are tired from your journey. Now please rest." She prepared a bed for him. The renunciate Vaishnava then said, "Mother, please rise early in the morning. Perform Mangala and then return my Shri Thakurji to me. All the Vaishnavas will be leaving." The elderly woman replied, "Vaishnava, please stay at my house for another ten or five days. The cold is still very severe. Your Shri Thakurji has only now become comfortable." Hearing this, the Vaishnava said, "Mother, you have become confused. What are you saying? How can Shri Thakurji ever become ill? It is you who are imagining such things. I shall certainly go with the group."

The elderly woman said, "You are a sevak of Shri Gusainji, yet you have caused Shri Thakurji such hardship. His hands and feet had become stiff. I massaged them with oil and made them straight. The cold is still very severe. Go after the caravan. By then Shri Thakurji will be fully comfortable. I shall have you reach Shri Gokul afterwards." The Vaishnava replied, "Mother, you are greatly mistaken. Perhaps your own hands and feet have become stiff, and therefore you speak like this about my Shri Thakurji. I shall certainly leave in the morning. You simply wish to keep my Shri Thakurji here.

I entrusted Him to you for only one day, and you have created such a great dispute!" The elderly woman answered, "As you wish. I am speaking only for the sake of your Shri Thakurji. If you cannot understand, what can I do? If Shri Thakurji again becomes stiff because of the cold on the journey, how will you care for Him? Here

we had oil, nutmeg, and musk to massage Him. We kept a double brazier burning before Him. We served Him warm nourishing preparations. He rested comfortably indoors. Where will Shri Thakurji receive such comfort on the road?" The Vaishnava replied, "Mother, you do not understand. Shri Thakurji removes the suffering of the entire world. How can He Himself suffer? One needs only firm faith. He does not require elaborate food, ornaments, or clothing. Whatever becomes available at the proper time by Bhagavan's will is sufficient to satisfy Shri Thakurji."

The elderly woman replied, "It is because you think like this that Shri Thakurji became stiff! What more can I say? By His grace He came to my home. I did whatever I could for Him. Now He is your Shri Thakurji, so do as you think best. Please go to sleep. You may depart in the morning." Vaishnava lay down, but he could not sleep. He thought, "The elderly woman wishes to keep my beautiful Shri Thakurji. When will morning come so that I may take Him away?" The elderly woman also remained awake out of anxiety. She thought, "The Shri Thakurji served by Shri Gusainji's sevak will again be exposed to severe cold on the road. If His limbs become stiff again, who will care for Him?

This Vaishnava is a renunciate. He possesses neither proper clothing nor the necessary articles. He refuses to listen. What shall I do now? If Shri Gusainji sees Shri Thakurji in such a condition, He will surely become displeased with him. Who knows what will happen? This Vaishnava simply does not understand." In this way, both remained awake in anxious thought. When about two gharis of the night remained, the renunciate Vaishnava rose and said, "Please get up quickly. Bathe and perform Mangala. I too shall go to the pond and bathe. As soon as morning comes, the whole group will depart, and I must go with them." The elderly woman arose, completed her morning duties, and bathed.

The Vaishnava went to the pond, completed his bodily duties, bathed, and returned while maintaining ritual purity. The elderly woman awakened Shri Thakurji and offered Mangala Bhog. After completing the Mangala offering, she placed the renunciate's Shri Thakurji back into His casket. She spread one quilt beneath Him and covered Him with two more quilts. Then she prayed, "Maharaj, please remain comfortable on the journey. What more can I do? I tried my best to persuade this Vaishnava to stay, but he would not remain. You too have come under the care of such a Vaishnava, and therefore You came to this condition. What will happen now?

Even if I send the necessary ingredients with him, he may not use them." As she spoke, tears filled her eyes. Then she called the Vaishnava and said, "I have spread two quilts beneath Shri Thakurji and covered Him with two more. Please take great care of Him. I have also packed cloves, nutmeg, musk, almonds, and ingredients for dry ginger and fenugreek preparations. Please prepare them for Him. Continue serving these warming preparations throughout the cold season. Be careful that he does not again become ill. If His hands and feet become stiff again, what answer will you give Shri Gusainji? Therefore, remain very careful. I tolerated what you did, but Shri Gusainji will not."

The Vaishnava said, "Bring the casket here. I shall bow at His lotus feet and take the darshan of my Shri Thakurji." The elderly woman placed the casket before him. He opened it. When he looked inside, he saw a dark-complexioned form. Shri Thakurji was standing upright on both lotus feet as Murli Manohar. The Vaishnava exclaimed, "Mother! My Shri Balkrishnaji was fair in complexion and held a laddu in His hand. Bring Him back immediately! You have exchanged my Shri Thakurji. You wanted to quarrel by keeping your own Shri Thakurji and giving me yours."

The elderly woman replied, "Vaishnava! You have become confused. I have never seen or heard of such a thing. You created all this disturbance. First, you caused Shri Thakurji to suffer. His hands and feet had become stiff. I massaged Him with oil, and He became dark in complexion. His hands and feet became straight. You caused Shri Thakurji such hardship. Only because I knew you were Shri Gusainji's sevak did I remain silent. Is this how you perform seva? You took Shri Thakurji out during the cold season." The Vaishnava replied, "The Vaishnavas travelling with me know my Shri Thakurji. Come with me. Let us ask them."

He took the elderly woman with him to the group. All the Vaishnavas said, "His Shri Balkrishnaji was indeed fair in complexion. How has he now become dark?" The elderly woman thought, "Everyone here is supporting this Vaishnava. What shall I do now?" She took the casket and returned home. The Vaishnava followed her, saying, "Return my Shri Thakurji! Otherwise I shall strike my head. Had I known this, I would never have entrusted Him to you. Bring Him back at once, or I shall accuse you." Frightened, the elderly woman carried the casket inside and prayed, "Maharaj! A great dispute has arisen. What shall I do now?"

Shri Thakurji replied, "This dispute will be settled by Shri Gusainji.

Therefore, take both your Shri Thakurji and Me with this Vaishnava." The elderly woman said, "Maharaj! You have done well. But if my own Shri Thakurji were to become stiff in such cold weather, what would I do?" Shri Thakurji replied, "This Vaishnava is a renunciate. On the road he cannot always obtain proper clothing and necessary articles. What else can I do? Gather the quilts and the ingredients and leave immediately. Otherwise the Vaishnava will indeed strike his head. There is no other solution."

The elderly woman came outside and said, "I shall now hire a cart and make the necessary preparations. Shri Gusainji will settle this dispute between us. We shall take Shri Thakurji to Shri Gokul." The Vaishnava hired a cart. The elderly woman took both her own Shri Thakurji and the Vaishnava's Shri Thakurji. She packed ten quilts, warm cloaks, cotton garments, cloves, nutmeg, musk, almonds, dry ginger, and laddus. Entrusting her house to a trustworthy Vaishnava, she locked it and departed with the group. She seated the renunciate Vaishnava beside her in the cart. Throughout the journey they continued arguing.

The Vaishnava insisted, "You exchanged my Shri Balkrishnaji." The elderly woman replied, "You perform seva in this manner. Because of the cold, Shri Thakurji's hands and feet became stiff. He suffered greatly. Now let us see what Shri Gusainji Himself says." Arguing in this way every day, they eventually arrived at Shri Gokul. They first took darshan of the Rajbhog Aarti of Shri Navneetpriyaji. After completing the Anosar of Shri Navneetpriyaji, Shri Gusainji returned to His bethak and sat upon His seat. The renunciate Vaishnava submitted, "Maharaj! This elderly woman has exchanged my Shri Balkrishnaji, whom You Yourself entrusted to me."

Shri Gusainji asked, "Mother, what is this Vaishnava saying?" The elderly woman replied, "Maharaj! Please do not entrust Shri Thakurji to such people. He took Shri Thakurji out during the cold season without sufficient clothing or proper articles. As a result, Shri Thakurji suffered from the cold, and His hands and feet became stiff. I massaged Him with oil mixed with nutmeg and musk and placed a double brazier before Him. Only then did Shri Thakurji become well. Yet this Vaishnava continues quarrelling." Shri Gusainji asked, "Where is Shri Thakurji?" The elderly woman replied, "In the casket with me. Both my Shri Thakurji and his Shri Thakurji are resting there. Please explain everything to this Vaishnava and settle the dispute."

Shri Gusainji said, "Give the casket to Me." She placed it before Him. Shri Gusainji instructed both of them, "You both remain seated here."

Then he carried the casket into an inner room. Opening it, He asked, "Baba, what has happened?" The Vaishnava's Shri Thakurji replied, "The elderly woman thought that Shri Thakurji could not appear in another form. So she began massaging me with oil. When I became straight and stood upon both lotus feet, the Vaishnava saw Me and began quarrelling. Please explain to him that I am extremely pleased with the elderly woman's loving affection.

Her motherly love for Me is very deep. She knows nothing except me." Shri Gusainji then said to the Vaishnava, "Vaishnava, this dark Murli Manohar form is yours. By the power of her loving devotion He has become like this. The elderly woman speaks the truth. If your heart still longs for Lalaji, I shall give you another Shri Balkrishnaji. We shall keep this swarup." The Vaishnava replied, "Maharaj! I have performed seva for so many years, yet Shri Thakurji never granted me even the slightest experience. But this elderly woman won over Shri Thakurji in a single day?" Shri Gusainji replied, "This is not measured by time in the Pushti Marg. One may spend an entire lifetime in seva. Until there is loving affection, Shri Thakurji does not reveal His presence. But where true love exists, Shri Thakurji becomes pleased in a single moment."

Bhav Prakash (Revealing the Sentiment): This account teaches that the Lord is completely subject to loving devotion. A person may perform all the prescribed disciplines, observe every rule of seva, and engage in constant remembrance, but if genuine loving affection is absent, Shri Thakurji does not reveal His presence. Furthermore, in the Pushti Marg there is no fixed measure of time. It is not that after serving for a certain number of days or years, Shri Thakurji must reveal Himself. In this path, only Bhagavan's grace is the deciding factor. When that divine grace is bestowed, the Lord may reveal Himself in a single moment.

The Vaishnava then fell at the elderly woman's feet and said, "I did not recognize your true spiritual state. I became angry with you and spoke many harsh words. Please be gracious to me, so that Shri Thakurji may also reveal Himself to me. I have wasted my whole life. Now, through the company of a true Bhagavadiya Vaishnava, understanding has awakened within me." The elderly woman replied, "Vaishnava, do not speak like that. You have shown me great kindness. Had we not argued in this way, how would I ever have received the darshan of Shri Gusainji, Shri Gokul, and Shri Yamunaji? Therefore, whatever Shri Gusainji and Shri Thakurji do for a Vaishnava is always for that soul's ultimate welfare."

Bhav Prakash (Revealing the Sentiment): This account teaches that even the quarrels of Vaishnavas are pleasing to the Lord. When such quarrels arise, they too should be understood as expressions of divine grace. Because of this dispute, the elderly woman obtained the darshan of Braj, Shri Yamunaji, Shri Gusainji, and Shri Govardhannathji. Otherwise, even if Shri Thakurji had revealed this mystery to her where she lived, how would she ever have come to Shri Gokul? Therefore, know that even the quarrels of Vaishnavas become a means through which the Lord bestows His grace.

Shri Gusainji then said to the Vaishnava, "If you wish, you may establish Shri Thakurji separately and perform seva wherever you desire. Or, if it pleases you, remain here with this elderly woman and continue serving. Both of your Shri Thakurjis may remain together. My heart is pleased with you because you quarrelled for the sake of Shri Thakurji. Only one who truly loves Shri Thakurji would quarrel like this. Your heart is deeply attached to Him. The association of such a Vaishnava is rare even for a single moment."

The Vaishnava replied, "I shall remain with her. Through her association, Shri Thakurji will bestow His grace upon me. You are truly blessed. I harbored so much hostility toward you, yet you never found fault with me. I had heard the qualities of a Bhagavadiya Vaishnava. Today I have seen them with my own eyes." Shri Gusainji then settled the dispute between them, returned the casket to the elderly woman, and instructed, "You both should remain together." The renunciate Vaishnava said, "Maharaj, as long as I live, I shall remain in her home."

Afterwards Shri Gusainji went for His meal. Having finished eating, performed achaman, and accepted betel leaf, He gave both of them His remnants of Mahaprasad. They accepted Mahaprasad, returned, and offered prostrated obeisance. Shri Gusainji blessed them both. After remaining in Shri Gokul for several days, they completed the Braj pilgrimage. They again stayed for some time in Shri Gokul. Finally, after taking leave of Shri Gusainji, the renunciate Vaishnava returned with the elderly woman to her home. He remained there for the rest of his life, performing the seva of Shri Thakurji in her house.

Bhav Prakash (Revealing the Sentiment): Such is the transforming power of the association of a true Bhagavadiya Vaishnava. Although the renunciate had been quarrelsome, through her association his understanding was transformed.

Thus, this elderly woman became such a supremely blessed recipient

of Shri Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing her account?

Varta 224 - A Merchant, a Maidservant, and the Merchant's Son

Now the sentiments of the account of Shri Gusainji's sevaks—a merchant, a maidservant, and the merchant's son—are described.

Bhav Prakash (Revealing the Sentiment): These are Rajasic devotees. In the Divine Lila, their names are Prabhalalli, Mahavidya, and Asha. Prabhalalli manifested here as the merchant, Mahavidya manifested as the maidservant, and Asha manifested as the merchant's son. All three manifested from Nanda. Therefore, this is the nature of their devotional sentiment.

Prasang 1 – The Merchant's Son Learns the Glory of

Serving Vaishnavas

Once Shri Gusainji came to Gujarat. He stayed at the house of a merchant who was His sevak. Shri Gusainji had already bestowed the Divine Name and Brahmasambandh upon the merchant, the merchant's wife, and the merchant's maidservant. He had also entrusted the seva of Shri Thakurji to the merchant. The three of them together performed the seva in their home. After they had served in this way for some time, by Bhagavan's will both the merchant and his wife passed away.

The merchant attained the lotus feet of Bhagavan. Before leaving his body, the merchant instructed his son, "My son, always address this maidservant as 'Mother.' Shri Thakurji has bestowed great grace upon her. Always remain careful in matters of seva. Consult her before doing anything." After some time, a group of Vaishnavas was preparing to go for the darshan of Shri Nathji. The merchant's son asked the maidservant, "If you permit me, may I also go with this group on the Braj pilgrimage?"

The maidservant replied, "My son, Braj pilgrimage is not in your destiny." Afterward, he accepted Mahaprasad and went to sit at his shop. His accountant and the other employees were all Vaishnavas. The merchant remained silent and spoke to no one. The accountant asked, "What troubles your mind today? Why are you not speaking to anyone? Please tell us whatever is bothering you."

The merchant replied, "This group is going for the darshan of Shri Nathji. I asked Mother whether I should go, but she would not permit me. That is what troubles me. Had I gone, I would have had the darshan and seva of Shri Nathji." The accountant said, "If you wish to go, then go happily. If you say so, I shall make all the arrangements. Why ask Mother about it?" The accountant completed all the preparations.

The merchant then set out with several attendants. When they had reached about halfway to Shri Nathji's temple, they encountered the soldiers of a powerful king. A conflict arose, and the king's men arrested them all. After keeping the merchant imprisoned for several days and warning the others, the king released the rest of the group. They continued their journey. After some time they reached Shri Nathji's temple. All of them had the darshan of Shri Nathji.

They completed the Braj pilgrimage and fulfilled all the devotional

desires they had intended. After taking leave of Shri Nathji and Shri Gusainji, they began returning home. Eventually they reached the place where the merchant was still being held. The king then released him. The merchant said to the Vaishnavas, "You have completed the Braj pilgrimage, but I was left behind. Therefore I shall go now." The Vaishnavas replied, "Where will you go now?

Go only when another group travels. For now, take this Shri Yamunaji water, this kanthi, and this Prasad, and return home." The merchant returned home. He said to the maidservant, "I have completed the Braj pilgrimage. Please accept this Shri Yamunaji water, the kanthi, and the Prasad." The maidservant replied, "You are speaking falsely. You never completed the Braj pilgrimage. You merely received this kanthi and Prasad from those travelling with the group. The king had imprisoned you. Why do you speak an untruth?"

The merchant's son humbly fell at her feet and said, "Mother, because I did not obey you, I did not receive darshan. You had said that such darshan was not in my destiny. How did you know this? Please explain everything to me in detail. You are a Bhagavadiya Vaishnava. Please tell me the truth. From now on, whatever you say, I shall do."

The maidservant replied, "Listen carefully. During the Sarasvata Kalpa, when Shri Krishna descended and performed the Rasa Lila, I was born as a female elephant. With my own eyes I saw all the devotees of Braj, along with the animals and birds. I did not see you among them. Only those souls who were present in the Rasa Lila will obtain the Braj pilgrimage and the darshan of Shri Nathji."

Bhav Prakash (Revealing the Sentiment): This teaches that the whole of Braj is transcendental. Only those who possess an original relationship with Braj are granted its darshan.

The maidservant continued, "Now listen to what I tell you. First of all, never speak falsely. If you lie, Shri Gusainji will become displeased with you. From now on, serve the Vaishnavas. When the Vaishnavas become pleased with you and bless you, then you will obtain the Braj pilgrimage and the darshan of Shri Nathji. Never look for faults in anyone. Even if you spend a hundred thousand rupees, you still will not receive darshan. Therefore, serve the Vaishnavas."

Bhav Prakash (Revealing the Sentiment): Here the greatness of serving Vaishnavas is declared. Through the service of Vaishnavas, one gains entrance into the Divine Lila of Braj and attains the good fortune of Braj. Such is the glory of serving Vaishnavas.

The merchant built a new mansion. Every day he welcomed travelling Vaishnavas to stay there. He served them with great care. Whatever they needed, he gladly provided. He listened to Bhagavad Varta. Every day he prayed, "If you bestow your grace upon me, then I shall receive the Braj pilgrimage and the darshan of Shri Govardhannathji. Darshan is not presently in my destiny." After some time, out of compassion, the Vaishnavas said, "You may now go. You will receive the darshan of Shri Nathji and Shri Gusainji. Prepare yourself and travel happily."

The merchant then set out with several attendants. After some days he reached Shri Nathji's temple. When the doors opened, he received the darshan of Shri Nathji. After completing the Anosar of Shri Nathji, Shri Gusainji descended from Shri Giriraj and sat upon His seat in His bethak. The merchant came, offered prostrated obeisance, and humbly submitted, "Maharaj, please graciously accept my offering." Shri Gusainji instructed, "You shall accept Mahaprasad here."

The following day the merchant submitted, "Maharaj, please be gracious and grant me Brahmasambandh." Shri Gusainji replied, "Observe the fast tomorrow. The day after that, you shall receive Brahmasambandh." The merchant observed the fast. The following day he bathed, wore clean untouched garments, and came before Shri Gusainji. In the presence of Shri Nathji, Shri Gusainji placed Tulsi in his hand and bestowed Brahmasambandh. The Tulsi was then offered at the lotus feet of Shri Nathji.

After completing the Anosar of Shri Nathji, Shri Gusainji descended

from Shri Giriraj and returned to His bethak, where He sat upon His seat. The merchant came and presented his offering. Afterwards, Shri Gusainji went for His meal. When Shri Gusainji had finished eating, performed achaman, and accepted betel leaf, He personally gave the merchant His remnants of Mahaprasad. The merchant accepted Mahaprasad. Later, Shri Gusainji returned to Shri Gokul. The merchant also made his offering to Shri Nathji, took leave, and accompanied Shri Gusainji to Shri Gokul.

There he received the darshan of Shri Navneetpriyaji and the other six swarups. He offered gifts according to his ability. After remaining there for several days, he requested Shri Gusainji's permission to undertake the Braj pilgrimage. After completing the entire Braj pilgrimage, he returned to Shri Gokul. He again took the darshan of Shri Gusainji. Shri Gusainji asked, "Have you completed the Braj pilgrimage?" The merchant replied, "By the King's grace, it has now been completed."

After remaining there for several more days, he submitted, "Maharaj, if You permit, I would now like to return to my homeland." Shri Gusainji replied, "Tomorrow I shall give you permission to depart." The following day, after offering his gifts and taking leave, the merchant submitted, "Maharaj, Shri Thakurji is residing in my home. If You permit, I shall now perform His seva." Shri Gusainji instructed, "Now perform seva happily." The merchant returned home carrying the kanthi, Shri Yamunaji water, and Prasad.

He distributed them among the Vaishnavas. He served Mahaprasad to everyone. Then, after seeking the blessings of the Vaishnavas and sending offerings for all seven swarups and for Shri Gusainji, he immersed himself in the seva of Shri Thakurji. The merchant and the maidservant together continued performing seva throughout their lives. Thereafter Shri Thakurji began revealing His living presence to them. Whenever He desired something, He directly asked for it.

Thus the merchant became a greatly blessed Bhagavadiya and a recipient of Shri Gusainji's special grace. Through the association of the maidservant, he obtained the darshan of Shri Nathji and Shri Gusainji. He completed the Braj pilgrimage. In this way he attained spiritual welfare, and all his devotional desires were fulfilled.

Bhav Prakash (Revealing the Sentiment): Therefore, one should always seek the association of Bhagavadiya Vaishnavas.

Thus this merchant became such a supremely blessed recipient of Shri

Gusainji's grace and such an exalted devotee of the Lord that how far can one continue describing his account?

Varta 225 - A Brahmin Husband and Wife,

Whose Wife Was Taken by Shri Nathji in Her

Physical Body

Now the sentiments of the account of a Brahmin husband and wife, sevaks of Shri Gusainji, who lived in the eastern region, and whose wife was taken by Shri Govardhannathji in her very physical body, are described.

Bhav Prakash (Revealing the Sentiment): This husband and wife are both Tamasic devotees. In the Divine Lila, the wife's name is Navankuri. Her form is exceedingly beautiful. At every moment, fresh sprouts of devotional sentiment arise within her being. Therefore, she captivates the heart of Shri Thakurji. Navankuri has another sakhi named Chanchala, who manifested here as the husband. Both of them manifested from Nanda, and therefore this is the nature of their devotional sentiment.

Prasang 1 – The Brahmin's Wife Is Taken by Shri

Govardhannathji

Once Shri Gusainji departed from Shri Gokul to have the darshan of Shri Jagannathji. During that journey, this Brahmin husband and wife received the darshan of Shri Gusainji. They had the darshan of the Supreme Purushottam Himself. The Brahmin humbly prayed, "Maharaj, please bestow the Divine Name upon me and graciously accept me into Your refuge." Shri Gusainji instructed the husband and wife to come forward. He bestowed the Divine Name upon them. Afterwards, the Brahmin offered a gift according to his means. The next day Shri Gusainji instructed them to observe a fast. Afterward, He bestowed Brahmasambandh upon them. Then Shri Gusainji took His meal. After performing achaman for the purification of His mouth and accepting betel leaf, He had Mahaprasad served to all the Brajvasi sevaks and attendants. The husband and wife also accepted Mahaprasad.

The Brahmin then humbly submitted, "Maharaj, please graciously entrust me with the seva of Shri Thakurji so that I may serve Him." Out of grace, Shri Gusainji entrusted the seva of Shri Thakurji to the Brahmin. He also taught him the proper methods and procedures of seva. After remaining there for some time, Shri Gusainji continued his journey and eventually returned to Shri Gokul. By Shri Gusainji's grace, this Brahmin husband and wife became true Bhagavadiya Vaishnavas. The Brahmin's wife possessed unwavering faith in Shri Gusainji. Because of her faith, Shri Govardhannathji personally accepted her seva. Whatever she lovingly offered, Shri Prabhuji accepted. Whatever service they performed for Bhagavan, they performed with deep affection. They carried out every aspect of seva with their own hands throughout all four parts of the day. At night, the husband and wife would engage in Bhagavad Varta together. They continued in this way for many years.

One day, a large group of Vaishnavas from the eastern region set out on the Braj pilgrimage. The Brahmin husband and wife also joined them to have the darshan of Shri Nathji. After several days, they reached Shri Nathji's temple. They climbed Shri Govardhan Hill. It was the time of the evening Aarti, and there was an immense crowd. When the doors of Shri Govardhannathji's temple opened, the husband and wife entered the Mani Kotha. They caught a glimpse of Shri Govardhannathji's divine face, but because of the crowd they were unable to have proper darshan. The wife became deeply distressed. She thought, "I have come from such a great distance for these

exceedingly rare darshans. I have even entered inside, yet I have still not received proper darshan. In this crowd I may simply be crushed. Therefore, O Lord, please grant me darshan through the grace of Shri Gusainji."

Understanding the intense longing in her heart, Shri Govardhannathji Himself arose from within the temple. Passing through the crowd, He took the Brahmin's wife by the hand and led her into his own temple. On the side near the Peethak, many Braj devotees were already seated. There He seated her among them. Then, in His divine transcendental form as Adi Deva, He granted her His darshan. Such was His grace. At that very time, Shri Gusainji was standing inside the temple and witnessed everything. No one else understood what had happened. After everyone had their darshan, the call was given for the devotees to leave. Everyone came outside. The Brahmin searched everywhere for his wife but could not find her. After the Sen Aarti had concluded, Shri Govardhannathji retired.

Shri Gusainji, the temple attendants, and the Vaishnavas all descended from the hill. Shri Gusainji sat upon His seat in His bethak. The Brahmin came before Him and submitted, "Maharaj, my wife is very beautiful and in the bloom of youth. If someone in Your village has detained her, then only You can resolve this matter. Please make inquiries. My wife is not an unchaste woman. I have searched everywhere but cannot find her. I do not know where she has gone." Before all the sevaks, Shri Gusainji replied, "Wherever she is, she is in the proper place. Do not worry. She is somewhere within the village." The Brahmin left. He searched every nearby village and every grove but found no trace of her. Weeping, he returned to Shri Gusainji.

He said, "Maharajadhiraj, I have searched everywhere, yet I have not found her." Taking him aside privately, Shri Gusainji said, "Your wife is exactly where she should be. Do not weep. Do not worry. I shall unite you with her." Shri Gusainji comforted him greatly and then said, "You have been hungry since morning and have not eaten anything. It is now well into the night. Please accept Mahaprasad. Afterward, I shall unite you with your wife." Although Shri Gusainji repeatedly tried to console him, the Brahmin continued weeping. He said, "Maharaj, until I see my wife, I shall neither drink water nor accept Mahaprasad. She is an exceedingly blessed Bhagavadiya. During the day she performed Bhagavan's seva, and at night she engaged in Bhagavad Varta. This is how she spent every day.

What offense have I committed that I alone have been left behind? How shall I now continue living? Such association is exceedingly rare.

I do not weep merely because she was my wife. I weep because of her exalted Vaishnava qualities. What will become of me now?" Shri Gusainji replied, "Why do you weep? Your wife is with Shri Govardhannathji. Shri Govardhannathji has personally accepted her. Because she was unable to obtain proper darshan due to the great crowd, she experienced intense anguish. Therefore Shri Govardhannathji Himself took her by the hand. He seated her among the Braj devotees near the Peethak. Through the grace of Shri Acharyaji Mahaprabhu, Shri Nathji granted her darshan in His transcendental divine form. He personally led her by the hand.

She has now attained the Divine Abode. She has joined the Braj devotees. All of them are standing there in the Divine Abode within the temple, but they do not speak. Who can explain such matters? No one else even knows about this." The Brahmin then submitted, "Maharaj, You have said that she has attained the Divine Lila. But the Divine Lila exists beyond this physical body. How can anyone enter Bhagavan's Lila with this very body? How can your words be understood?" Shri Gusainji replied, "Shri Govardhannathji has taken her there by His own supreme divine power."

Bhav Prakash (Revealing the Sentiment): This teaches that the Lord possesses complete power to do, not do, or do otherwise. Therefore, He may do whatever He wishes. There should never be any doubt about this.

The Brahmin again prayed, "Maharaj, although You are comforting me, I shall truly believe it only after I see her once." Shri Gusainji replied, "First accept Mahaprasad. Afterward, I shall show you your wife." The Brahmin said, "Maharaj, I shall not accept Mahaprasad. Until I see my wife, I shall not even drink water." Shri Gusainji then took the Brahmin by the hand and led him toward Parasoli. There, near Chandrasarovar, Shri Govardhannathji appeared. Shri Gusainji prayed, "Maharaj, please allow this Brahmin to see his wife so that he may eat and drink. He is weeping intensely." Shri Nathji then took the Brahmin by the hand. He led him to a secluded place where many groups of devotees were assembled.

There the Brahmin saw his wife standing beside Shri Swaminiji among the sakhis. Shri Nathji said, "This is your wife." Then He said to the wife, "Your husband has come. Please speak with him." The Brahmin said to his wife, "Come back with me now. My heart is restless. I have not even taken water. Please come with me immediately." His wife replied, "I shall not return with you now. Here I have met my eternal companions. I no longer have any purpose in worldly life. You should

now return to your own place." After saying this, everything disappeared. His wife was no longer there. The Braj devotees also disappeared.

Shri Gusainji then said, "Brahmin, now return. There is nothing more for you to do here." The Brahmin returned to his lodging. Shri Gusainji again comforted him greatly. He had Mahaprasad brought for him. At Shri Gusainji's insistence, the Brahmin accepted only a small amount of Mahaprasad. Afterward, Shri Gusainji retired. The Brahmin, however, became overwhelmed with the intense pain of separation. His longing became unbearable. Streams of tears flowed continuously from his eyes. The other Vaishnavas sleeping nearby felt the heat of his separation. Unable to bear it, they moved farther away to sleep. His anguish continued to increase until finally his life-breath departed through all ten bodily openings. The Brahmin then attained his eternal divine relationship.

Bhav Prakash (Revealing the Sentiment): That is to say, he attained the Divine Lila in his eternal spiritual form.

The next morning the Vaishnavas found the Brahmin lying lifeless. They informed Shri Gusainji, "Maharaj, flames like fire arose from his eyes and mouth and rose upward through his head. The heat became unbearable for us, so we had to move away. Now his life has departed, and only his body remains." Hearing this, Shri Gusainji became deeply moved. He said, "Both this husband and wife have attained the Divine Lila. They have reached the presence of Shri Govardhannathji. No obstacle remains for them now. Such Vaishnavas are exceedingly rare."

Then Shri Gusainji further instructed, "You will not incur ritual impurity from his passing. Perform the necessary worldly rites. Afterward, by bathing alone you will become purified." For the next three days, Shri Gusainji remained deeply saddened. Later Shri Govardhannathji Himself consoled Him. Whenever the account of this husband and wife was mentioned, Shri Gusainji's heart overflowed with emotion.

Bhav Prakash (Revealing the Sentiment): The essential teaching of this Varta is that, in this path, the pain of separation (viraha), accompanied by intense longing and anguish, is the principal means. When someone performs Bhagavan's seva and takes His darshan while experiencing such profound longing and separation, the Lord personally accepts that devotee in exactly this manner. Therefore, a Vaishnava should cultivate the feeling of longing, separation, and

loving anguish day and night.

Thus this Brahmin husband and wife became such supremely blessed Bhagavadiya devotees and recipients of Shri Gusainji's grace that how far can one continue describing their account?

Varta 226 - The Daughter of a Sarawagi

Now the sentiments of the account of a merchant's daughter from the Sarawagi community, a sevakini of Shri Gusainji who lived in Agra, are described.

Bhav Prakash (Revealing the Sentiment): She is a Sattvic devotee. In the Divine Lila, her name is Nirmala. Her heart is completely pure. She knows nothing of deceit or hypocrisy. Therefore, Shri Chandravaliji has great affection for her. Nirmala has a sakhi named Aturi, who manifested here as her husband. Both of them manifested from Shila, and therefore this is the nature of their devotional sentiment.

She was born into a Sarawagi merchant family in Agra. When she reached the age of nine, her parents arranged her marriage to a boy from their own community. Both husband and wife were divine souls, and they lived together with deep affection. When her husband reached the age of twenty, both of their parents passed away. Thereafter, the two of them lived independently in their own home.

Prasang 1 – The Sarawagi Merchant's Daughter Becomes

a Sevakini of Shri Gusainji

Once Shri Gusainji came to Agra. He was staying on the upper floor of the house of Rupchand Nanda. At that time, the local ruler had ordered the execution of a thief by impalement. Around ten or fifteen women were passing by to fetch water. Among them was this Sarawagi merchant's daughter. When she saw the man impaled, she immediately fainted. Shri Gusainji noticed her. He instructed one of the Brajvasis, "Bring this young girl here." The Brajvasi carried her to Him. Shri Gusainji sprinkled water upon her. She regained consciousness. Then Shri Gusainji said, "The more color you apply to her, the more deeply it will take." The young girl replied, "O Compassionate Lord, who besides You can truly color someone's heart? Therefore, it is best if You Yourself color me."

Hearing these words, Shri Gusainji was greatly pleased. Out of His grace, He bestowed Naam-Nivedan upon her. The young girl then asked, "O Compassionate Lord, what is Your command for me now?" Shri Gusainji replied, "Will you perform seva?" She answered, "Maharaj, I shall do whatever You command." Then, out of His grace, Shri Gusainji entrusted the seva of Shri Thakurji to her. He taught her every detail of the proper method of seva.

She then took Shri Thakurji home with her. Entering an inner room, she sat there. When people called her, she did not come out. She spoke to no one. Her husband then came to her. He asked, "What has happened?" She replied, "Do not come near me. I have become a sevakini of Shri Gusainji. If you wish, you too should become a sevak of Shri Gusainji." This thought arose in his heart. He also went before Shri Gusainji and humbly prayed. Shri Gusainji bestowed the Divine Name upon him as well. Returning home, he said, "Shri Gusainji has also graciously bestowed the Divine Name upon me and accepted me as His sevak. Now tell me what you wish me to do."

His wife replied, "Prepare this house properly." He did exactly as she instructed and made the house suitable. Then Shri Thakurji was respectfully established there. The wife performed all the temple seva and the cooking. Her husband carried out all the other services. Thus they continued together. Earlier, the wife had prayed to Shri Gusainji, "I cannot bear to remain without Your darshan." Shri Gusainji had replied, "Whenever you come to fetch Shri Yamunaji water, take My darshan before returning." They continued in this way for some time. Then her husband departed from this world and attained the lotus feet of Bhagavan.

After bathing, she sat down overwhelmed with grief, wondering, "What shall I do now?" At that moment Shri Thakurji instructed her, "Now rise and perform My seva. When the period of ritual impurity is over, then you may resume observing ritual purity." She obeyed Shri Thakurji's command. Knowing that she was now alone, Shri Gusainji sent two Brajvasis to console her. One of the Brajvasis was engaged in japa. Then she asked the other, "Why are you not doing your japa?" He replied, "I accidentally left my gomukhi pouch at home." The woman said, "I am going to Shri Gokul. I shall bring it for you."

He replied, "Very well." She first took the darshan of Shri Gusainji, filled her vessel with Shri Yamunaji water, brought back the gomukhi pouch, and returned home. The Brajvasi was astonished. He said, "Look! She has just now brought my gomukhi all the way from Shri Gokul!" She then explained everything that had happened. Everyone's doubts were removed. Thereafter she continued performing seva in this manner throughout her life.

Bhav Prakash (Revealing the Sentiment): This Varta teaches that seva is such an exalted treasure that, through seva, one attains supernatural spiritual power. Shri Acharyaji Mahaprabhu has written in the Sevaphal Vivaran that the fruits of seva are threefold: supernatural spiritual power, union with the Lord, and a divine body fit for seva in Vaikuntha and the other divine realms. Therefore, this Sarawagi merchant's daughter attained supernatural spiritual power through her seva. This teaches that a Vaishnava should never remain without performing Bhagavan's seva.

Thus this Sarawagi merchant's daughter became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing her account?

Varta 227 - A Vaishnava Brahmin Who Covered

Vaishnavas with His Own Clothing

Now the sentiments (bhav) of the account of a sevak of Shri Gusainji, a Vaishnava from Gujarat who would cover all the visiting Vaishnavas with his own clothing, are described.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, his name is Gopali. He manifested from Chandrika, and therefore this is the nature of his devotional sentiment. He was born into a Brahmin family in Gujarat.

Prasang 1 – The Vaishnava Who Served All Visiting

Vaishnavas

This Vaishnava lived alone. Once he came to Braj and received the darshan of Shri Gusainji. He humbly prayed, "Maharaj, please be gracious and accept me into Your refuge." Shri Gusainji said, "Come forward." He stepped forward. Then, out of His grace, Shri Gusainji bestowed the Divine Name upon him. The next day He had him observe a fast and then bestowed Brahmasambandh upon him. Afterward, Shri Gusainji took His meal and gave him His remnants of Mahaprasad. The Vaishnava accepted Mahaprasad. He then submitted, "Maharaj, what is Your command for me now?" Out of His grace, Shri Gusainji entrusted the seva of Shri Thakurji to him and instructed, "Perform His seva."

Shri Gusainji personally taught him all the proper methods and procedures of seva. After receiving permission from Shri Gusainji, the Vaishnava went for the darshan of Shri Govardhannathji. After taking darshan, completing the Braj pilgrimage, and returning to Shri Gokul, he again took the darshan of Shri Gusainji. Then, after receiving Shri Gusainji's permission, he returned to Gujarat. He settled in a small village and opened a shop there. Every day he rose very early and prepared everything required for seva. After bathing, he prepared both Sakhadi and Ansakhadi offerings. Then he awakened Shri Thakurji. After performing Mangala, he dressed and adorned Shri Thakurji and offered Rajbhog. When the proper time came, he concluded the Bhog. He then served Mahaprasad to any Vaishnavas who were present.

Whenever a Vaishnava came, he warmly invited him. If someone arrived unexpectedly, he became especially delighted. He would take Sakhadi Mahaprasad with one other person. He himself accepted one leaf plate of Mahaprasad and gave another leaf plate to a cow. He carefully kept all the Ansakhadi Mahaprasad. Whenever any Vaishnava arrived later in the day, he served that Ansakhadi Mahaprasad to them. After taking Mahaprasad, he went to his shop. He worked there until the time of Utthapan. Then he returned home, performed the seva from Utthapan through Sen, prepared everything needed for the following morning's seva, and at night attended gatherings of Bhagavad Varta. After listening to kirtan, he returned home and rested. In this way he continually performed seva.

Bhav Prakash (Revealing the Sentiment): This Varta teaches the conduct of a true Vaishnava. A Vaishnava should perform Bhagavan's seva with complete satisfaction in whatever is available, with supreme love, and should always maintain deep affection for fellow

Vaishnavas.

Prasang 2 – He Gives All His Clothing to Visiting

Vaishnavas

One day five or seven Vaishnavas arrived. He joyfully welcomed them into his home. Then he bathed and went to the temple. After completing all the seva through Sen, he served Mahaprasad to all the Vaishnavas. He prepared bedding for them and put them all to sleep. Whatever bedding and clothing he had in his house, he spread beneath them. Since it was the cold season, he covered them with whatever clothing he possessed. The remaining garments he placed beside their pillows. He arranged everything in this manner. For himself, he wore only half of a dhoti and wrapped the other half around himself.

The Vaishnavas asked him, "Where is your own bed?" He replied, "It is inside the house." In reality, there was nothing left in the house. Then he began serving the Vaishnavas. While massaging their feet, the night passed until midnight. The Vaishnavas finally said, "You should now go and sleep." He went into the house. Then he thought, "The wind is entering through the lattice. The Vaishnavas must be feeling cold." There was not even a single piece of cloth left in the house. The only garment he had was the dhoti he was wearing. He removed it and tucked it into the lattice to block the cold wind. He himself sat naked in one corner throughout the night.

When about two gharis of the night remained, he got up, put on half of the dhoti, wrapped the other half around himself, and prepared for the morning. At that moment the Vaishnavas awoke. They saw that he was wearing only half a dhoti and using the other half as a covering. They asked, "Where did you sleep? Where is your bedding? We do not see any other clothing." He replied, "I had borrowed some bedding from the house of another Vaishnava and have already returned it." He spoke this only as a harmless untruth.

Bhav Prakash (Revealing the Sentiment): He spoke this untruth only so that the Vaishnavas would not feel troubled.

The Vaishnavas did not believe him. They said, "What extraordinary devotion this Vaishnava possesses! He gave all his clothing and bedding to us, while he himself remained in this severe cold with only a single dhoti. Blessed indeed is this Vaishnava! See the state in which he lives!" The Vaishnavas praised him greatly. Afterward they prepared to continue their journey. The Vaishnava said, "It would be good if you stayed one more day." They replied, "We must continue our journey now." After taking leave of him, the Vaishnavas went to

Braj.

There they received the darshan of Shri Gusainji. Before Shri Gusainji they praised that Vaishnav, saying, "Maharaj, there is a Vaishnava in such-and-such village. He performs seva beautifully. He lovingly takes care of every visiting Vaishnava." Hearing this, Shri Gusainji became greatly pleased. That Vaishnava continued serving Shri Thakurji and the Vaishnavas with complete devotion. Thereafter Shri Thakurji began revealing His living presence to him. Thus this Vaishnava became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 228 - A Vaishnava Who Offered His Gift

Secretly

Now the sentiments of the account of a sevak of Shri Gusainji, a Vaishnava from Gujarat who offered his gift secretly, are described.

Bhav Prakash (Revealing the Sentiment): He is a Rajasic devotee. In the Divine Lila, his name is Dhara. She manifested from Chandrika, and therefore this is the nature of her devotional sentiment.

He was born into the family of a wealthy merchant in Gujarat. When he reached the age of twenty, he separated from his parents because his mind did not agree with theirs. After some time, both of his parents passed away. He then returned to live in the family home. Later, Shri Gusainji came to Gujarat on His way to Dwarka and camped in this Vaishnava's village. There the Vaishnava received the darshan of Shri Gusainji. The very moment he had darshan, the thought arose in his heart, "It would be best if I took refuge in Him." He approached Shri Gusainji, folded both hands, and humbly prayed, "Maharaj, please graciously accept me into Your refuge. I have wandered for many days."

Recognizing him as a divine soul, Shri Gusainji bestowed Naam-Nivedan upon him. The Vaishnava then submitted, "Maharaj, what is my duty now?" Shri Gusainji instructed, "Perform Bhagavan's seva." The Vaishnava prayed, "Maharaj, please graciously entrust me with seva." Then Shri Gusainji entrusted him with the Vastra Seva of Shri Navneetpriyaji. He also taught him all the proper methods of seva. Thereafter, the Vaishnava began performing seva with supreme love.

Prasang 1 – The Secret Offering

Once all the Vaishnavas of Gujarat gathered together and came to Shri Gokul for the darshan of Shri Gusainji. This Vaishnava also came with them. It was the time of Rajbhog. All the Vaishnavas together had the darshan of the Rajbhog Aarti. After completing the seva, Shri Gusainji came and sat in His bethak. Then all the Vaishnavas, one after another, carefully offered their gifts. This Vaishnava came forward only to touch Shri Gusainji's feet. After bowing at His feet, he quietly removed a small pouch from beneath his arm and gently slipped it

under the cushion of Shri Gusainji's seat. He then offered dandavat pranam and stood quietly.

Shri Gusainji, being the indwelling knower of all hearts, understood his inner feeling and became greatly pleased. He said, "What wonderful devotion this Vaishnava possesses! He has offered his gift in such a way that no one has any idea. Everyone thinks he merely offered obeisance with empty hands." After all the Vaishnavas had offered their obeisance and departed, Shri Gusainji instructed him, "Today, take Mahaprasad here." After Shri Gusainji had finished His meal, a leaf plate of Mahaprasad was served to the Vaishnava. He accepted Mahaprasad. Afterward, Shri Gusainji sat upon His seat with cushions.

The Vaishnava remained in Shri Gokul for several days, receiving Shri Gusainji's darshan and fulfilling all his devotional desires. Finally, after taking leave of Shri Gusainji, all the Vaishnavas returned to their own country. This Vaishnava also took Shri Gusainji's permission and returned to his home.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that a Vaishnava should practice Bhagavad-dharma quietly and privately. Why? Because when one's devotional practices become publicly displayed, they leave the heart, and obstacles such as the desire for prestige arise.

Thus this Vaishnava became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 229 - Ladbai and Dharbai of Manikpur

Now the sentiments of the account of Ladbai and Dharbai, sevikinis of Shri Gusainji who lived in Manikpur, are described.

Bhav Prakash (Revealing the Sentiment): Both of them are Rajasic devotees. In the Divine Lila, their names are Mindura and Janaki. Mindura manifested here as Ladbai, and Janaki manifested as Dharbai. Both of them manifested from Shila, and therefore this is the nature of their devotional sentiment.

Both were born into a Kshatriya family in Manikpur. From childhood, their minds were absorbed in listening to Bhagavan's katha and Bhagavad Varta. Their parents regularly invited Brahmins to their home to recite the Shrimad Bhagavatam. The two sisters listened with great love and concentration. In due course, they reached marriageable age. Their parents arranged their marriage into the royal family of Sirohi.

When they grew older, they went to Purushottam Puri for the darshan of Shri Jagannathji. At that time, Shri Gusainji had also come there for the darshan of Shri Jagannathji. There they received His darshan. Both of them took refuge in Shri Gusainji and received Naam-Nivedan. Afterward, Shri Gusainji entrusted them with the seva of Shri Gopallalji. Having learned all the proper methods of seva, they returned to their village. Both sisters performed seva with great love.

The ruler of Sirohi was a devoted follower of Lord Shiva. Some Brahmins said to him, "These women perform this seva while living in your household. Such conduct is not appropriate for married women. A married woman's proper duty is only to serve her husband." Hearing this, the ruler decided to have Ladbai and Dharbai killed. When the sisters learned of his intention, they armed themselves with three hundred swords and stood together with one resolve. As soon as they saw him approaching, they declared, "Come forward carefully. We are Rajput women!"

The ruler immediately stopped in his tracks. He did not come any farther. Ladbai and Dharbai never abandoned their steadfast resolve. Later, taking their own wealth with them, they went to Kashi. There

they performed the seva of Shri Thakurji with great devotion. Shri Thakurji revealed His living presence to them.

Prasang 1 – The Velvet Chariot

Once Shri Gusainji came to Kashi. Ladbai and Dharbai desired to fulfill a heartfelt devotional offering. They had a beautiful chariot made with luxurious velvet decorations. They also obtained an excellent pair of fine bullocks for it. Then they offered the chariot to Shri Gusainji. However, Shri Gusainji did not accept it. The sisters repeatedly prayed, "Maharajadhiraj, please sit in this chariot." Shri Gusainji did not sit in it. After they earnestly pleaded many times, Shri Gusainji merely touched the chariot with His lotus feet.

Bhav Prakash (Revealing the Sentiment): The reason for this was that the chariot had been acquired from royal wealth. Such property remained under the authority of the ruler. Since that ruler was turned away from Bhagavan, it was possible that he might later claim the chariot and create a dispute. Therefore Shri Gusainji did not accept it. This also teaches that Bhagavan does not accept wealth belonging to the state.

Afterward, Shri Gusainji departed for the darshan of Shri Jagannathrayji. After remaining there for several days, He took leave of Shri Jagannathrayji and eventually returned to Shri Gokul.

Prasang 2 – The Nine Lakh Rupee Offering

On another occasion, Ladbai and Dharbai brought an offering of nine lakh rupees from Kashi. They came to Shri Gokul to present it to Shri Gusainji. They humbly prayed, "Maharajadhiraj, please accept this offering." Shri Gusainji did not accept it. The Vaishnavas then asked, "Maharaj, why have You not accepted this wealth?" Shri Gusainji replied, "That wealth is Asuric." Afterward, the sisters offered the wealth to Shri Gokulnathji. Shri Gokulnathji also did not accept it. However, without Shri Gokulnathji's permission, an administrator kept the money.

It was hidden above the ceiling and covered with plaster. The ceiling was carefully finished. Some time later, a Mlechchha invaded Shri Gokul. The people of Shri Gokul fled. At that very time, the ceiling collapsed on its own. The hidden wealth became exposed. The

Mlechchhas took away all of it.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that wealth belonging to royal authority is Asuric. Therefore, a Vaishnava should not accept such wealth. Otherwise, misfortune will certainly arise.

Thus Ladbai and Dharbai became such supremely blessed Bhagavadiya devotees and recipients of Shri Gusainji's grace that how far can one continue describing their account?

Varta 230 - A King Who Was Blessed with Four

Sons

Now the sentiments of the account of a king from Gujarat, a sevak of Shri Gusainji, who had four sons, are described.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, her name is Pipasadevi. She manifested from Shila, and therefore this is the nature of her devotional sentiment.

Prasang 1 – The King Who Was Blessed with Four Sons

In the king's village lived a Brahmin Vaishnava. He was a sevak of Shri Gusainji. One day he asked the king, "O King, what is your heart's desire?" The king replied, "I desire to have sons." The Brahmin Vaishnava said, "O King, you shall have four sons." After giving his blessing, the Brahmin Vaishnava returned to his home. Thereafter, all four queens conceived. In due course, each of them gave birth to a son. Thus the king was blessed with four sons. The details of this incident have already been described earlier in the Varta of the three Tumbavara Vaishnavas.

Later, the king invited Shri Gusainji to his village and became His sevak. Shri Gusainji entrusted him with Vastra Seva. He taught the king the proper methods of seva. The king then had his entire family become sevaks as well. Afterward, Shri Gusainji returned to Shri Gokul. Some time later, the king, together with his family and accompanied by that Brahmin Vaishnava, came to Shri Gokul. They had the darshan of all seven divine Swaroops. Then, after obtaining Shri Gusainji's permission, they performed the Braj pilgrimage. Afterward, they had the darshan of Shri Govardhannathji and made a generous offering.

Then they returned to Shri Gokul and stayed there for several days. Every day the king rendered the seva of fanning Shri Gusainji. He also sponsored devotional celebrations for Shri Navneetpriyaji. In this way, the king's devotional sentiment continued to increase. Shri Thakurji then began revealing His living presence to him. After staying in Shri Gokul for some time, the king took Shri Gusainji's permission and

returned to his own country. There he lovingly performed the seva of Shri Thakurji. Whenever any doubt arose regarding seva, he consulted that Brahmin Vaishnava.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that whatever a Vaishnava says comes to pass. Vaishnavas possess complete spiritual power. Therefore, one should know that the words of a Vaishnava are true. This Varta also teaches that one should always remain in the association of Vaishnavas.

Thus this king became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 231 - Madangopaldas Kayasth

Now the sentiments of the account of Madangopaldas, a Kayastha of Mahavan and a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Sattvic devotee. In the Divine Lila, her name is Manorama. She manifested from Shila, and therefore this is the nature of her devotional sentiment. He was born into a Kayastha family in Mahavan.

Prasang 1 – Madangopaldas and the Fever Charm

Once Madangopaldas received the Divine Name from Shri Gusainji. He humbly prayed, "Maharaj, please graciously entrust me with seva." Out of His grace, Shri Gusainji entrusted the seva of Shri Thakurji to Madangopaldas. Madangopaldas then began performing the seva of Shri Thakurji with great care, following the discipline of the Path exactly according to Shri Gusainji's instructions. Every morning he would rise early, complete his bodily duties, clean his teeth, return home, bathe, perform the Shringar of Shri Thakurji, offer Rajbhog, perform the Aarti, observe Anosar, and then accept Mahaprasad.

After that, Madangopaldas would go to Shri Gokul. Every day Shri Gusainji gave discourses on Shri Subodhiniji. Madangopaldas listened attentively. Day and night he reflected deeply upon the devotional sentiments explained in those discourses. Shri Gusainji and Shri Nathji were greatly pleased with him. Whenever Bhagavad Varta was held, he always attended. In time, Shri Thakurji began revealing His living presence to him. Madangopaldas also constantly followed behind Govindswami. He listened to his devotional compositions and carefully wrote them down. He had a great passion for hearing these devotional songs.

One day Madangopaldas' wife said to him, "Today our son has developed a fever." Madangopaldas simply replied, "It is Bhagavan's will." Later, without telling him, his wife tied a protective charm for the fever upon the child. After bathing, Madangopaldas entered the temple to perform the seva of Shri Thakurji. When he arrived, he saw that Shri Thakurji was sitting with his back turned toward him. The

plate of Bhog had been kicked aside. Madangopaldas became deeply distressed. He thought, "I do not know what offense I have committed today that Shri Thakurji has turned His back toward me." He fell to the ground in anguish, rubbed his nose upon the floor in humility, and earnestly pleaded with Shri Thakurji, "Maharaj, it would be well if You would tell me my offense. I truly do not know what I have done." Madangopaldas experienced intense anguish and remorse. Then Shri Thakurji revealed the entire matter to him. Immediately Madangopaldas was startled. Becoming fully alert, he hurried to Shri Gokul. There he offered full dandavat pranam to Shri Gusainji and touched His lotus feet. Shri Gusainji said, "Listen. Your wife tied a fever charm." Madangopaldas submitted, "Maharajadhiraj, what should I do now? My wife does not obey me."

Shri Gusainji replied, "If your wife does not obey you, then renounce her." Madangopaldas answered, "As You command." He offered dandavat pranam and returned home. There he asked his wife, "Why did you do this?" He then separated her from himself. Afterward, Madangopaldas married again. He continued performing the seva of Shri Thakurji exactly according to Shri Gusainji's instructions. From that time onward, he neither spoke to his first wife nor touched her. Even so, Shri Thakurji did not speak to him for an entire year. Finally, after Madangopaldas repeatedly and humbly pleaded with Him, Shri Thakurji again began speaking to him.

Bhav Prakash (Revealing the Sentiment): Therefore, a Vaishnava should always remain completely wary of taking shelter elsewhere (Anyashraya).

Thus Madangopaldas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 232 - Rupmanjari

Now the sentiments of the account of Rupmanjari, the daughter of a Kshatriya, who had deep affection for Nanddasji and was a sevakini of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): Rupmanjari is a Sattvic devotee. In the Divine Lila, her name is also Rupmanjari. Her beauty is extraordinarily captivating. She is an intimate sakhi of Chandrarekha. Therefore, Chandrarekha reveals to her the confidential pastimes of Shri Thakurji. She manifested from Rupa, and therefore this is the nature of her devotional sentiment.

She was born into a Kshatriya family in Gwalior. Rupmanjari possessed exceptional beauty. Her beauty was so radiant that it seemed to cast its own reflection upon the earth. Her father was a sevak of Shri Gusainji. He also had Rupmanjari accepted as a sevakini of Shri Gusainji. When she came of age, she was married to a Kshatriya. Her husband served the local ruler. He lived within the royal palace and was held in such affection by the ruler that whatever he suggested, the ruler would do.

Accordingly, Rupmanjari also came to live in the palace. When the ruler saw her extraordinary beauty, he became deeply attracted to her. He appointed her as one of his attendants and gave her a separate residence within the palace. Rupmanjari was firmly devoted to righteousness. She told the ruler, "If you ever touch me, I shall consume poison and give up my life." The ruler understood her determination and replied, "I give you my word that I shall never touch you. Only allow me to see your face once each day, and remain here with me." Rupmanjari agreed. The ruler remained content simply by beholding her beauty.

Prasang 1 – Rupmanjari's Divine Darshans

Although Rupmanjari lived as an attendant in the ruler's palace, he never touched her. She had firmly declared, "If you touch me, I shall give up my life." The ruler was satisfied merely by seeing her face. He never violated his promise. Rupmanjari possessed a small mystical

pellet (gutka). Keeping it in her mouth, she would daily go for the darshan of Shri Govardhannathji. Such was the extraordinary power contained within that gutka. After taking the darshan of Shri Govardhannathji, she would go to Nanddasji. She had great affection for him.

Bhav Prakash (Revealing the Sentiment): Why? Because their relationship in the Divine Lila was firmly established.

She listened to the Shrimad Bhagavatam from Nanddasji. She also listened as he explained devotional works filled with divine rasa. Nanddasji composed many works in the vernacular language especially for Rupmanjari. She also learned singing from Nanddasji. She sang with great beauty. She also played the veena very skillfully. Through her association with Nanddasji, her love for Shri Govardhannathji increased immensely. Thereafter, Shri Govardhannathji began granting her darshan every day within her own palace.

Whenever, on some occasion, Shri Govardhannathji did not come to her palace, she experienced intense pain of separation. She became overwhelmed with longing. At that very moment, Shri Govardhannathji Himself would come to her palace and grant her darshan. Then she would become joyful again. Such was her profound love for Shri Govardhannathji. At night, Shri Govardhannathji would play Chopad with her. They would continue playing throughout all four watches of the night. In this way, He bestowed His grace upon her.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that one should always remain in the association of Bhagavadiya Vaishnavas. Through such association, one's love for Shri Thakurji continually increases.

Thus Rupmanjari became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing her account?

Varta 233 - Jada Krishnadas Kshatriya

Now the sentiments of the account of Jada Krishnadas, a Kshatriya from Gujarat and a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Rajasic devotee. In the Divine Lila, her name is Krishnapravina. She manifested from Rupa, and therefore this is the nature of her devotional sentiment.

He was born into a Kshatriya family in Gujarat. His body was large and stout. When he became quite elderly, he came to Braj.

Prasang 1 – Jada Krishnadas Receives the Experience of

the Divine Lila

Everyone affectionately called him "Jada Chacha." He was very intelligent and had the habit of testing saints and holy persons. One day Jada Krishnadas came to Shri Gokul. He thought to himself, "I shall test Shri Gusainji." He entered the temple of Shri Navneetpriyaji. At that time Shri Navneetpriyaji was swinging in the cradle, and Shri Gusainji Himself was gently swinging Him. Jada Krishnadas then witnessed an astonishing vision. At one moment Shri Gusainji was swinging Shri Navneetpriyaji. The next moment Shri Navneetpriyaji was swinging Shri Gusainji. Again Shri Gusainji was swinging Shri Navneetpriyaji, and then Shri Navneetpriyaji was swinging Shri Gusainji.

Seeing this, Jada Krishnadas was completely astonished. A doubt arose in his mind, "Which of these two is actually Shri Thakurji?" He became deeply perplexed. After offering Rajbhog to Shri Navneetpriyaji, Shri Gusainji came outside. Then Jada Krishnadas beheld Shri Navneetpriyaji manifest in every pore of Shri Gusainji's body. He immediately offered dandavat pranam to Shri Gusainji and humbly prayed, "Maharajadhiraj, I had come to test You, but instead You have tested me. Now all my doubts have been removed. Please graciously accept me as Your sevak. I am a most fallen soul."

Seeing his humility, Shri Gusainji became greatly pleased. Out of His grace, He accepted Jada Krishnadas as His sevak and bestowed the Divine Name upon him. The next day He bestowed Brahmasambandh. Immediately thereafter, Jada Krishnadas began experiencing the Divine Lila. It was the season of spring. Jada Krishnadas composed and sang the following Vasant pada.

राग वसंत | Rāga Vasant

खेलत फाग यमुनातट नंदकुमार। द्रुम मौरे ब पन अठार भार।।

हलधर-ग रधर ग्वाल संग। म ल भरत परस्पर करत रंग ॥

बाजे मृदंग उपंग चंग। राजे सुंदर व चत्र अंग ॥

ताल मुरज उपंग ढोल। बहु बंदन उड़त गुलाल रौल ॥

वासलुब्ध आए मधुप टोल। तेऊ अरुन भए अलीवर नचोला।।

बहु र मधुप गए अपने ठांय। भरे तान प र भमरी नहीं पत्याय ॥ तुम राते भए प त कौन भाव? कोऊ कपट रूप म त बैठो आय ॥ खटपद कहे तुम भूली बाल। जहाँ धरा ग र अंबर भयो

गुलाल।।

तहाँ ऋतु वसंत बहरत गुपाल। 'जाड़ा कृष्ण' कौ प्रभु मोहनलाल ॥

Nanda's Son is joyfully playing Holi on the bank of the Yamunā. The mango trees have

blossomed, and the forests are heavily laden with flowers.

Baladeva, Giridhara, and the cowherd boys are together. Meeting one another, they

joyfully throw colors upon each other.

The mṛdaṅga, upaṅga, and chaṅga are resounding. Their beautiful limbs shine in many

wonderful colors.

The muraja, upaṅga, and ḍhol sound in rhythm. Great clouds of gulāl rise everywhere

with joyful commotion.

Groups of bees, attracted by the fragrance, come there. They too become completely

covered in red color.

Afterwards the bees return to their own places. Seeing him so richly colored, the female

bee cannot believe him.

She says, "My beloved, in whose love have you become so deeply dyed? Has someone

come here in a deceptive form?"

The bee replies, "You are mistaken, innocent one. Where Govardhan stands, even the sky

has become filled with gulāl.

There, in the season of spring, Gopāla joyfully wanders. He is the enchanting Lord

Mohanlāl, the Beloved of Jāḍā Kṛṣṇa.

✿✿✿

Hearing this pada, Shri Gusainji became greatly pleased. He then instructed Jada Krishnadas, "Now the Divine Lila has manifested within you. Therefore, wander through Braj and remain absorbed in Manasi Seva." After receiving Shri Gusainji's permission, Jada Krishnadas went to Shri Govardhan. There he had the darshan of Shri Nathji and became filled with joy. He firmly established the divine form of Shri Nathji within his heart and wandered throughout Braj.

Prasang 2 – His Conversation with Rupa and Sanatan

Once Jada Krishnadas came to Vrindavan. There he met Rupa and Sanatan. He asked them, "What is Shri Thakurji doing now?" They replied, "Shri Thakurji is taking His meal." Jada Krishnadas said, "Shri Thakurji performs countless Lilas simultaneously. Then why do you say only that He is eating?" Rupa and Sanatan replied, "Such visions are experienced in Shri Gokul, in the presence of Shri Gusainji. Only those to whom Shri Gusainji grants them receive such experiences." Hearing this, Jada Krishnadas became very pleased.

Prasang 3 – His Devotional Compositions

Jada Krishnadas composed and sang many hymns glorifying the qualities of Bhagavan. He composed works describing the pastime of Indrakopa and the Rasa Panchadhyayi. He also composed Rukmini Mangal. Everyone also referred to that work as Madhava-Rukmini Keli. He composed many new devotional songs, including songs for offering meals. Whoever came into contact with Jada Krishnadas had their dullness removed. Thus Jada Krishnadas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 4 – The Lion at the Temple

One day Jada Krishnadas was traveling to Dwarkaji. On the way he

came to a village where there was a temple dedicated to a goddess. He spent the night there. Very early the next morning a man arrived leading a goat to offer it in sacrifice to the goddess. Several others accompanied him. Jada Krishnadas asked, "Why does everyone offer goats to the goddess? Why does no one offer a lion?" The man replied, "How could anyone possibly catch a lion?"

Jada Krishnadas said, "I shall catch one for you. Release the goat." The man let the goat go. Jada Krishnadas entered the forest and returned leading a lion. At the sight of the lion, everyone fled in terror. Jada Krishnadas then released the lion. After it had gone away, the people returned and fell at his feet. Jada Krishnadas said, "From today onward, never again commit violence against living beings." Jada Krishnadas possessed extraordinary spiritual power.

Prasang 5 – Discussion with Chacha Harivanshji

On another occasion Jada Krishnadas met Chacha Harivanshji. He asked, "What are the authoritative sources in this Path?" Chacha Harivanshji replied, "Shri Acharyaji Mahaprabhu has accepted four principal authorities and has stated this in the Nibandh:

वेदाः श्रीकृष्णवाक्या न व्यास सूत्रा ण चैव ह। समा धभाषा व्यासस्य प्रमाणं तचतुष्टयम्॥ उत्तरं पूवसंदेह वारकं

प रकी ततम ्। अ वरुद्धं तु यत्वस्य प्रमाण तच नान्यथा ।। एतद् वरुद्धं यत्सव न तन्मानं कथंचन ।

He then explained, "The four principal authorities are the Vedas, the words of Shri Krishna in the Bhagavad Gita, the Brahma Sutras of Vyasaji, and the Shrimad Bhagavatam, which is Vyasaji's Samadhi revelation.

If any doubt remains after studying the Vedas, it should be resolved through Shri Krishna's words. If any doubt still remains, it should be resolved through the Brahma Sutras. If doubt yet remains, it should be removed through the Samadhi revelation of the Shrimad Bhagavatam. Anything that contradicts these authorities should never be accepted. Shri Acharyaji Mahaprabhu has written this in the Nibandh." Hearing this explanation, Jada Krishnadas became greatly pleased.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that a Vaishnava should maintain unwavering refuge in Shri Gusainji.

Through such refuge, the experience of the Divine Lila is attained. It also teaches that one should always refrain from violence toward living beings. One should constantly remain in the association of Vaishnavas. Whatever anyone says that contradicts the authoritative scriptures accepted by Shri Acharyaji Mahaprabhu should never be accepted. By following this, Pushti Bhakti becomes firm, and one develops single-pointed refuge.

Thus Jada Krishnadas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 234 - Raghavdas, the son of Chaturbhujdas

Now the sentiments of the account of Raghavdas, the son of Chaturbhujdas, a Gaurava Kshatriya who lived in Jamunavata and was a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, her name is Adhira. She manifested from Rupa, and therefore this is the nature of her devotional sentiment.

Prasang 1 – Raghavdas Sings the Dhamar and Enters the

Divine Lila

Raghavdas was born in the home of Chaturbhujdas at Jamunavata. When he was still young, Chaturbhujdas brought him before Shri Gusainji to receive the Divine Name. Shri Gusainji bestowed the Divine Name upon Raghavdas. By Shri Gusainji's grace, Raghavdas became an excellent Vaishnava, endowed with humility and noble character.

Once, during the month of Phagun, Raghavdas came toward Gantholi. There, in Kadamkhandi, he had the darshan of Shri Govardhannathji. He beheld Shri Govardhannathji joyfully playing Holi with the devotees of Braj. Raghavdas offered full dandavat pranam and then sang the following Dhamar.

राग गोरी | Rāga Gaurī

अरी च ल जाय जहां ह र खेलत गो पन संगा। आनक बहु बाजे ताल मुरज मुखचंगा ॥। गावत सु न भावत मंद मधुर

स्वरबानी । जानों हरख परस्पर मानों मदन ग त ठानी ॥ (अरी च ल जॉय) जहाँक्रीडत नंदनंदन झांझ प्रणव डफ भारी

। बीन मृदंग उपंग चंग बहु देत परस्पर गारी ॥१॥

कर पचक बचक ख क टपट भेष बनायो। जानो गुदर देन गुन बन बसंत ब्रज आयो ॥। हाटकम नगन ख चत व वध

कर जेरी साजें । रुझ रज सहनाई ढोल ढोलक छ ब छाजें ।। आवज अ त आतुर बजे गावत ब्रजजन फाग। तानतरंगन

बाहुन बांध्यो छाय रह्यो अनुराग ॥।२॥

ध्व न सुनत पयारी कुंकुम मंजन कीनो। बहुरंग बसन तन यावक चरनन दीनो ॥। कबरी करजु सँवा र नरख

उपमाको हारी । मानो हाटक लता रही खग पन्नग नारी । अवनतार उरहार छ ब उर मुक्ता सजल सुढार। जनु युग

ग र बच दे खये छ ब धसी सुरसरी धार ॥३॥

र च तलक भालपर मृगमद रेख संवारी । जानों युगल जीभ ध र पनग पीवत सुधारी ॥। खंजन मीन आधीन दे ख

दृग सारंग लाजे । वदनचंद भुव चांप स्वॉ त सुत नासा राजें । उपमाको अवलो क के छ ब या समान नहीं और। मानों

कीर उडुगन गहें चुगत नहीं सु न बौर ॥४॥

अ त अरुन अधर छ ब अरु दसनन धु तपाई । जनु ब वल बीज की व म वार बनाई । कंठ कपोत लजात करन अंगद

जगमगयो। मानों जलद मणाल सरद स स बालक लजयो ॥ पोहोचन अ त पौहोची सघन सुंदर स्याम सुपास। मानों

कंज के कठ ला ग के मूंग रहे मधुआस ॥।५॥

ब न चली सकल त्रय पग नपुर स्वर भारी । जानों ब बध के ल कलहंस करत कलकारी ॥। साख जवाद सुगंध

कुंकुमा केसर घोरी । भाजन भ र ले चली सकल त्रय गावत होरी ॥। नख सख तें अवलो क छ ब नागर रीझे गान।

मानों संगीतशाला पढ़ी घटबढ़ परत न तान ॥।६॥

छ ब संधु ललन तन देखत लोचन भूले । चतवत चत चोरत अंग अंग अनुकूले ॥ बरन बरन सर पाग श्रवन कुंडल म नमय अ त । मन स्याम नग सख तर न युग रमत तरल ग त । उर बनमाल वसाल अ त ब बध सुमन बहुवेष ।

मानों जलद मैं प्रगट दे खयत शतमख-सारंगरेख ॥।७॥

र च तलक मलय कौ पय कर खोर बनाई । मानों युगल अ हनरा स घन पर दई दखाई ॥। घन तन दे ख लजात कंज दूग क्यों सम पावें ।। मुख छ ब स्याम भुजान दे ख अ ह वपु ह लजावें ॥ नख सख ते अवलो क के छ ब क टपट पीत

सुदेस । मानो जलद धुरवा सखी र दा मनी रही प्रवेस ॥।८॥

छ ब संधु मोहन तन लघुम त बरनी न जाई । चतवत चत चोरत मन्मथ रह्यो लजाई ॥ त्रयन परस्पर हर ख

ब बध कर डाग न राजें । गोप उठे कलकार दुहुं दस तें बाजत बाजे ॥। एकन कर कुंकुम लयो एकन घोर गुलाल ।

चली सकल बजसुंदरी पकरन मदन गुपाल ॥।९॥

सेनन स्यामाजु हलघर दए हैं बताए। ग ह नील बसन तन दोऊ बंद दए छटकाय ।। सब म ल पकरे स्याम मुर लका लई छनाई ।। तब ह तरुनी मु सकाय साख भर भाजन लाई ॥ छांटत छरकत

हसत परस्पर प्रेम छके नंद नंद । मानो

अव नपर मेघ को घेर रहे बहु चंद ॥।१०॥

नरखत बथ कत भए जहां तहां अमर वमान । बरखत सुर कुसुमन और बजाये नसान ।। रह्यो परस्पर रंग सकल

त्रय भवनन आई । तब हं तने ब्रजराज व वध पट दई मठाई ॥ बहु र तर न-तनया स लल मंजन कर बलवीर ।

पह र बसन आये घरे संग सकल आभीर ॥।११॥

दु तया मोहन तन राजत सुंदर पीत सुवास । बैठे कनक संघासन बलबल' राघौदास ॥।१२॥

Come, friend, let us go where Shri Hari is playing together with the gopīs. Many

instruments resound there, keeping rhythm with drums and joyful music. Sweet, gentle

voices sing so delightfully that they fill every heart with joy. It seems as though

happiness itself has embraced everyone, and Cupid has resolved to display all his playful

arts. There the Son of Nanda sports joyfully. Large cymbals, great drums, the vīṇā,

mṛdaṅga, upaṅga, and chaṅga all resound together. Amidst their loving play, they

joyfully exchange playful teasing with one another. ॥१॥

Holding pichkārīs in their hands and dressed in festive garments tied at the waist, they

appear as though the virtues of spring itself have entered Vraja. They are adorned with

many ornaments set with gold and precious jewels. The shehnāī, drums, and dholaks

sound everywhere with great eagerness. The people of Vraja sing songs of Holī, and

waves of melody spread in every direction while love covers

everything. ॥२॥

Hearing these sounds, the Beloved adorned herself with kuṅkuma. She dressed herself

in garments of many colors and applied red dye to her feet. She beautifully arranged her

hair, surpassing every comparison. She appeared like a golden vine upon which birds

and serpents had gracefully rested. The necklace upon her bosom, adorned with shining

pearls, looked like the sacred Gaṅgā flowing beautifully between two mountains. ॥३॥

She placed a tilaka upon her forehead and drew a graceful line of musk. It appeared as

though two serpents were holding out their tongues to drink nectar. Seeing her eyes,

even wagtails, fish, and deer seemed ashamed. Her moonlike face, beautifully curved

brows, and graceful nose shone with unmatched beauty. Looking upon her, no

comparison could be found. It seemed as though even parrots, seeing such beauty, forgot

to peck at their food in wonder. ॥४॥

Her lips were deeply red, and her shining teeth were radiant. Their beauty appeared like

rows of brilliant seeds carefully arranged. Her neck put the pigeon to shame, and her

jeweled earrings sparkled brightly. It seemed as though the autumn moon had humbled

the beauty of clouds and lotus stalks. Her full and beautiful bosom appeared as though

bees were resting upon blooming lotuses. ॥५॥

All the women walked together, and the sound of their anklets rang sweetly. It seemed as

though many graceful swans were joyfully calling to one another. They carried fragrant

powders of javād, kuṅkuma, and saffron in their vessels. All the women went forth

singing songs of Holī. From head to toe their beauty delighted every refined heart. It

seemed as though they had mastered every melody of the music hall without a single

note being out of place. ৬॥

Seeing the ocean of beauty in those lovely maidens, every eye became spellbound. Each

limb stole away the hearts of those who gazed upon them. They wore turbans of many

colors and splendid jeweled earrings. Dark-complexioned like precious gems, they moved with graceful, flowing steps. Great garlands of forest flowers adorned their chests in many delightful forms. They appeared like beautiful streaks of rainbows shining forth

from dark rain clouds. ৭॥

The Beloved prepared a sandalwood tilaka with His own hand. It appeared as though a

pair of serpents had been placed upon a dark cloud. Seeing His dark complexion, even lotuses felt ashamed, unable to equal Him. Seeing His face and dark arms, even serpents

were humbled by comparison. From head to toe His beauty shone, clothed in splendid

yellow garments. It appeared as though lightning had entered into a dark rain cloud. ৮॥

The enchanting form, an ocean of beauty, cannot be described by my small intellect.

Whoever gazes upon Him has the heart stolen away, and even Cupid

himself stands

ashamed. The women rejoice together and lovingly throw colors upon one another. The

cowherd boys shout with delight while instruments resound on every side. Some hold

kuṅkuma in their hands, and others take deep red gulāl. All the beautiful women go

together to catch Madana-Gopāla. ॥९॥

Today the companions have already arranged their plan against Śyāma. Holding His blue

garment, they pull and restrain Him from both sides. Together they catch Śyāma and

snatch away His flute. Then the young women smile and bring vessels filled with colored

powders. Laughing, sprinkling, and throwing colors upon one another, Nanda's Son is

completely absorbed in love. It appears as though many moons have surrounded a great

rain cloud upon the earth. ॥१०॥

Watching this, the celestial beings become astonished in their heavenly chariots. The

gods shower flowers and sound their celestial instruments. After all had joyfully played

with colors, the women returned to their homes. Then the King of Vraja distributed

many garments and sweets. Afterward, the mighty ones bathed in the waters of the

Yamunā. Putting on fresh garments, all the cowherds returned home together. ॥११॥

Then the enchanting Lord, beautifully adorned in fragrant yellow garments, shone

resplendently. He sat upon a golden throne. Thus speaks Rāghaudāsa. ॥१२॥

After singing this Dhamar, Raghavdas immediately gave up his mortal body. The Vaishnavas of Gantholi heard of this. Together they performed his final rites. Afterward, they came to Shri Nathji's temple. At that time Shri Giridharji was seated upon His cushion and throne in His assembly. Many Vaishnavas and attendants were present. One Vaishnava, with great hesitation and reverence, submitted, "Maharajadhiraj, Raghavdas sang this Dhamar and then gave up his body."

Hearing this, Shri Giridharji smiled. All the Vaishnavas present were astonished. Looking at everyone, Shri Giridharji smiled again. Then one Vaishnava humbly asked, "Maharajadhiraj, why did Raghavdas leave his body in this manner?" Shri Giridharji replied, "Raghavdas had become a great Bhagavadiya. Shri Govardhannathji granted him the darshan of playing Holi together with the Gopis."

Bhav Prakash (Revealing the Sentiment): The reason Raghavdas gave up his body immediately after singing this Dhamar was that the bliss of experiencing Shri Govardhannathji's Divine Lila became so overwhelming that his physical body could no longer contain it. Therefore, leaving this body, Raghavdas entered and attained the Divine Lila.

The reason Shri Giridharji smiled was this: The forefathers of Raghavdas had experienced the bliss of the Divine Lila while still in their physical bodies, and through their devotional songs they had enabled others also to experience that bliss. Yet their son, Raghavdas, could not contain even this much divine joy within his heart.

Raghavdas had not included his signature within the Dhamar. Therefore, his daughter completed the Dhamar by composing the final one and a half lines. Thus Raghavdas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 235 - Kathariya Kshatriya

Now the sentiments of the account of a Kathariya Kshatriya, who lived in Gujarat and was a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, his name is Shyamgopa. He manifested from Yashavanta, and therefore this is the nature of his devotional sentiment.

He was born into a Kshatriya family in Gujarat. From childhood he lived by robbing travelers. Whoever passed along the roads was plundered by him. Such was his occupation. About three hundred men lived under his command. All of them rode on horseback and patrolled in every direction. Whoever traveled along those roads was robbed. That Kathariya was the leader of them all.

Prasang 1 – The Robber Who Became a Sevak

Once Shri Gusainji was traveling from Gujarat to Braj. Along the route, the Kathariya was carrying out his robberies with three hundred mounted horsemen. When they saw Shri Gusainji's procession, they came and surrounded it. About fifteen or twenty porters were accompanying Shri Gusainji. The robbers stopped every one of them. Then each porter stood beside his own load. To the robbers, those men appeared like mighty lions standing before them. The Kathariya himself approached Shri Gusainji's chariot.

As soon as he looked inside, he beheld Shri Gusainji seated there as the very embodiment of Purna Purushottam. Immediately the Kathariya threw down his weapons, offered full dandavat pranam, and stood humbly before Him. He prayed, "Maharaj, I am an offender. Please be merciful and purify me. Apart from You, I see no one in this world who can grant me deliverance." Seeing his humility, Shri Gusainji looked upon him with compassion. Recognizing him as a divine soul, Shri Gusainji bestowed the Divine Name upon him.

The Kathariya then dismissed all the men who had accompanied him. He himself remained with Shri Gusainji and traveled with Him to Shri Gokul. There he again humbly prayed, "Maharaj, please be gracious

and bestow Brahmasambandh upon me." Shri Gusainji instructed him to observe a fast. On the following day, in the presence of Shri Navneetpriyaji, Shri Gusainji bestowed Brahmasambandh upon him. Immediately he experienced the revelation of the Divine Lila.

Thereafter he composed many devotional songs. Thus the Kathariya became such a blessed Bhagavadiya and recipient of Shri Gusainji's grace. On another occasion, the Kathariya came from Shri Gokul to Shri Nathji's temple. That day happened to be Janmashtami. Before Shri Govardhannathji he sang the following song of celebration.

राग सारंग | Rāga Sārang

आज महामंगल महरानें । पंच सब्द धु न भीर बधाई घर घर बेरखवाने ॥

ग्वाल भरे कॉव र गोरस की बधू संगारत बाने । गोपी गोप परस्पर छरकत द ध के माट ढराने ॥

नाम करन जब कयो गग मु न नंद देत बहु दानें । पावन जस गावत 'कटह रया' जा ह परमेश्वर मानें ॥

Today is a day of the greatest auspicious celebration. The music of the five sacred

instruments resounds, and joyful congratulations are proclaimed from house to house. □

The cowherd boys carry vessels filled with fresh milk, and the women adorn themselves

beautifully. The gopīs and the gopas joyfully sprinkle curd upon one another, pouring

out pots of yogurt in celebration. □

When Sage Garga performed the naming ceremony, Nanda gave abundant gifts in

charity. Katariya sings the holy glory of Him whom all accept as the Supreme Lord. □

✿✿✿

He composed many more devotional songs as well. Hearing them, Shri Gusainji became greatly pleased. By Shri Gusainji's grace, Shri Nathji began revealing His living presence to the Kathariya. The Kathariya never left Shri Gusainji to go anywhere else. Throughout his entire life he remained at the lotus feet of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that by taking firm refuge in Shri Gusainji, Shri Thakurji Himself bestows His grace and grants the experience of His Divine Lila.

Thus the Kathariya became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 236 - Brahmadas, Gaurava Kshatriya

Now the sentiments of the account of Brahmadas, a Gaurava Kshatriya who lived in Gopalpur and was a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Sattvic devotee. In the Divine Lila, her name is Manmohini. The sentiment of eternal union (Samyoga-rasa) always shines within her. Therefore, she always remains inwardly joyful. She belongs to the group of Shri Yamunaji. She is the daughter of the cowherd Yashavanta. She manifested from her, and therefore this is the nature of his devotional sentiment.

He was born into a Gaurava Kshatriya family in Gopalpur, a village near Rawal. From childhood he served sadhus and saints. He would bring bread from his home and feed them. He would sit with them and even sleep near them. He listened to Bhagavad discussions from them. In this manner he spent his early years. When he reached about twenty years of age, both his parents passed away. Afterward, he became associated with a Gaudiya devotee. A deep friendship developed between them. He remained with that Gaudiya devotee.

Later, that Gaudiya came to Govardhan, near Manasi Ganga. Brahmadas also came to Govardhan with him. Thereafter, every day he went to Shri Nathji's temple for the darshan of Shri Govardhannathji. On the eighth day of the dark fortnight of the month of Paush, Brahmadas had the darshan of Shri Nathji and returned to Govardhan. That night, Shri Govardhannathji granted him a divine vision in a dream. Then Shri Govardhannathji instructed him, "Tomorrow, become a sevak of Shri Gusainji."

The next day Brahmadas came to Shri Nathji's temple. That day happened to be Shri Gusainji's birthday. At that time Shri Gusainji was performing the Shringar of Shri Govardhannathji inside the temple. Brahmadas arrived there. After completing the Shringar of Shri Govardhannathji and offering the Gopivallabh Bhog, Shri Gusainji came outside. As soon as Shri Gusainji saw Brahmadas, He joyfully said, "Brahmadas, we know that Shri Nathji has instructed you. Therefore, quickly bathe according to the rules of Aparas and return. We shall accept you as our sevak."

Hearing these words, Brahmadas stood amazed. He thought, "Surely He is Bhagavan Himself. He knows the thoughts of my heart." He quickly bathed according to the rules of Aparas and returned to the temple. By then Rajbhog had concluded. Out of His grace, Shri Gusainji bestowed the Divine Name and Brahmasambandh upon him. At that very moment, Brahmadas experienced the Divine Birth Lila of Shri Gusainji. He then sang the following pada.

राग धनाश्री | Rāga Dhanāshrī

आए बधाई लाल वल्लभ गृह आयो । बाजत ढोल दमामा भेरी धन्य अकराजु बालक जायो ॥१॥

धन्य धन्य मेरो भागवत नरखैगो सुकमु न व्यास महासुख पायो । धन्य गोवद्धन धन्य जमुनातट अब सब गोकुल

सुबस बसायो ॥२॥

दे त असीस सकल ब्रज सुंदरी चरिजयो ढोटा भागन मन भायो । फूले ब्रजनन नर ख महा न ध 'वल्लभदास' तहां

नाच्यो गायो ॥३॥

Blessings have arrived, for the beloved son has come into the home of Vallabh. The drums, kettledrums, and war trumpets resound. Blessed indeed is Akkkaju, for a son has

been born. ॥१॥

Blessed, blessed is my fortune, for even Śukadeva Muni and Vyāsa would rejoice to

behold him and attain supreme happiness. Blessed is Govardhan. Blessed is the bank of

the Yamunā. Now all of Gokul has become a most delightful place to dwell. ॥२॥

All the women of Vraja offer their blessings, saying, "May the little one live long." The

child is so charming that he delights every heart. The people of Vraja blossom with joy

on beholding this great treasure. There, Vallabhdās danced and sang in celebration. ॥३॥

✿✿✿

Hearing this pada, Shri Gusainji became greatly pleased. Then He instructed Brahmadas, "The realization of this Path has now manifested within you." From that day onward, Brahmadas remained constantly absorbed in Manasi Seva while wandering throughout Braj. Within Manasi Seva he experienced all the Divine Lilas. Such was the grace that Shri Gusainji bestowed upon Brahmadas.

Prasang 1 – The Power of Perfected Manasi Seva

Brahmadas lived in Gopalpur. He wandered throughout Braj while constantly performing Manasi Seva. By Shri Gusainji's grace, his Manasi Seva had become perfected. At Govardhan, near Manasi Ganga, there lived a Gaudiya devotee who was a disciple of Krishna Chaitanya. He was a close friend of Brahmadas. This Gaudiya also performed Manasi Seva and lived only by drinking milk. After some time, however, he began drinking buttermilk and gave up drinking milk.

One day, during his Manasi Seva, he offered milk as Bhog to Shri Thakurji. Afterward, within that same Manasi Seva, he drank the Mahaprasad milk. Later, the usual time came for him to drink buttermilk, but he did not take it. His disciple repeatedly insisted until he finally drank the buttermilk. Immediately afterward, the Gaudiya developed a fever. At that very time Brahmadas arrived there. Seeing him, Brahmadas said, "You have drunk buttermilk after drinking milk. That is why you have developed a fever."

The Gaudiya's disciple replied, "But he has not drunk any milk." Then the Gaudiya said to his disciple, "What do you know? The milk that I drank was in that other home. He is one who always resides in that very home. When I drank the milk, he was there watching."

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that one whose Manasi Seva has become perfected comes to know everything that others do. Therefore, Manasi Seva is supreme. A Vaishnava should always perform Manasi Seva.

Thus Brahmadas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace. By the power of his perfected Manasi Seva, he knew the thoughts and actions of others. Whatever Divine Lilas he experienced in Manasi Seva, he expressed through his devotional songs. Such was his exalted devotional state. Therefore, how far can one continue describing his account?

Varta 237 - The Queen Asked for the Reward of

Filling the Jhari

Now the sentiments of the account of the king whose queen asked for the reward of filling the water vessel (Jhari) are described.

Bhav Prakash (Revealing the Sentiment): Both of them are Rajasic devotees. In the Divine Lila, their names are Haridevi and Haripriya. Haridevi became the king, and Haripriya should be understood as the queen. These two have two sakhis. One is named Bodhini, and the other Prabodhini. Bodhini manifested here as a merchant, and Prabodhini became the merchant's wife. They manifested from Yashavanta, and therefore this is the nature of their devotional sentiment.

Prasang 1 – The Queen Learns the Value of Seva

The king and queen were both Vaishnavas. They had one daughter. She too was a Vaishnava. The king declared, "We shall marry our daughter only to a Vaishnava king." Eventually a suitable Vaishnava king was found. The king invited him to come for the wedding. As the bridegroom's party set out from his home, the princess sent some Vaishnavas ahead to observe whether they were truly Vaishnavas. When the king who was to become her father-in-law saw those Vaishnavas, he became so delighted by their Vaishnava qualities that he lost awareness of everything else.

As a result, the auspicious wedding time passed. Another auspicious time was then determined, and the marriage was performed. After the wedding, the bridegroom returned to his own kingdom. The king and queen each performed the seva of their own Shri Thakurji separately. One day the king said, "Let us perform the seva together." The queen replied, "Very well." From that time onward they performed the seva together.

The king also had other queens. One day those queens came to this Vaishnav queen and said, "We enjoy a life of comfort, whereas you spend all eight watches of the day occupied only with this seva." After hearing them repeatedly, the Vaishnava queen also began to think, "I too should enjoy such comforts." She then said to the king, "I too

would like to enjoy some leisure." The king replied, "Very well. Do one thing. A Vaishnava merchant lives nearby. Go to his house, fill one water pot for Shri Thakurji there, and then bring back its price."

The queen went to the merchant's house. She said to the merchant's wife, "Please give me the water pot so that I may fill it with water for your Shri Thakurji." The merchant's wife gave her the pot. The queen filled it with water and brought it back. Then the merchant's wife filled one Jhari with that water for Mangala. The queen then said, "Please give me the price for filling this Jhari." The merchant's wife replied, "First, have darshan." The queen had darshan. Then the merchant's wife said, "Everything that is in our home may be yours. But the price of this cannot be paid."

The queen replied, "I shall go and ask the king." She returned and asked the king. The king said, "Now you yourself understand the reward of filling the Jhari and of performing seva. Now do whatever your heart desires. If you wish, continue filling the Jhari through seva. If you wish, then pursue worldly pleasures." The queen replied, "I shall continue filling the Jhari." Thereafter the king and queen constantly performed seva. Shri Thakurji continually revealed His living presence to them.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is to reveal the true nature of seva. There is no reward in all the three worlds equal to the reward of seva. Therefore, a Vaishnava should never abandon seva.

Thus this king and queen became such supremely blessed Bhagavadiyas and recipients of Shri Gusainji's grace that how far can one continue describing their account?

Varta 238 - Prithvisinghji, the Son of Raja

Kalyansinghji

Now the sentiments of the account of Prithvisinghji, the son of Raja Kalyansinghji of Bikaner and a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Rajasic devotee. In the Divine Lila, her name is Prabhavati. She manifested from Shrutirupa, and therefore this is the nature of her devotional sentiment.

Prithvisinghji was born in the household of Raja Kalyansinghji of Bikaner. From childhood his mind remained absorbed in the company of saints. Holy men from many regions visited his kingdom, and he would associate with them. In time he became king. At the very beginning of his reign, he set out on a pilgrimage to Shri Gokul and Mathura. When he arrived in Mathuraji, he asked the Chaubes, "Please tell me of some great saint whom I should meet." The Chaubes replied, "O King, there are many great saints throughout Braj, but in Gokul, Shri Gusainji Vitthalnathji is most renowned.

Great kings, saints, holy men, learned scholars, and spiritual masters all bow before Him. Therefore, it would be most beneficial for you to meet Him." The king immediately proceeded to Shri Gokul. At that time Shri Gusainji was performing Sandhyavandan at Thakurani Ghat. There the king had the darshan of Shri Gusainji. He beheld an extraordinarily radiant, divine effulgence. The king stood astonished after receiving that darshan. He thought to himself, "Never before today have I seen such a radiant person anywhere upon this earth."

Meanwhile, Shri Gusainji completed His Sandhyavandan. He then looked toward the king. The king immediately offered dandavat pranam and humbly prayed, "Maharajadhiraj, please graciously accept me as Your sevak. Today my birth has become successful." Out of His grace, Shri Gusainji bestowed the Divine Name upon the king and accepted him as His sevak. Afterward, He instructed him to observe a fast and then bestowed Brahmasambandh.

Shri Gusainji then said, "O King, now return to your home and perform Bhagavad Seva." Shri Gusainji entrusted him with the seva of Shri Balkrishnaji and taught him all the proper methods of seva. He also blessed him, saying, "Time (Kaal) shall never obstruct you. You shall always remain in the presence of Shri Thakurji." The king

joyfully returned to his kingdom. There he lovingly performed Bhagavad Seva.

Prasang 1 – The King Absorbed in Seva

Prithvisinghji was an accomplished poet. He composed many literary works, including Kavitt, Savaiya, Doha, and Chaupai. He also composed works such as Rukmanibel and Shyamlata. The king's mind never turned toward anything except Shri Thakurji. His heart became so firmly absorbed in Shri Thakurji that all worldly attachments disappeared. He could not even recognize his own queen. Such was his complete absorption in seva.

Whenever he traveled away from home, he remained immersed in Manasi Seva. Once the king traveled to another region. During his absence, enemies invaded Bikaner. The kingdom was surrounded from both sides. Then Shri Thakurji Himself fought against the enemies for three days. For those three days, the doors of Shri Thakurji's temple remained closed from the inside. No one was able to open them. On the fourth day, after the enemies had fled, the temple doors opened.

While performing Manasi Seva in the distant land, the king came to know of all these events. He immediately sent a letter to his minister. When the minister read the letter, he was astonished. Thus Raja Prithvisinghji became such a blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 2 – His Final Journey

Later, the emperor in Delhi summoned Raja Prithvisinghji. The king came to Delhi to meet the emperor. He arrived wearing his kanthi mala, tilak, and sacred seal (chhapa). Seeing him, the emperor became very pleased and said, "See how complete his faith is in his Guru." Afterward, the emperor ordered the king to lead a military campaign toward Kabul. The king reflected, "My death is destined to occur on a certain day at Vishrant Ghat in Mathura."

He then meditated upon the lotus feet of Shri Gusainji and proceeded to Kabul. Within a short time he won the battle. He immediately mounted his camel and departed. In only two days he reached Mathura. On that very day he gave up his mortal body at Vishrant Ghat. When the emperor heard this news, he was deeply saddened and said, "It will be difficult for me ever again to find such a king."

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that one whose refuge in the Guru is firm will have all endeavors successfully fulfilled. Therefore, a Vaishnava should always maintain unwavering refuge in the Guru.

Thus Prithvisinghji became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 239 - Tulsidasji, Saraswat Brahmin

Now the sentiments of the account of Tulsidasji, a Saraswat Brahmin and a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, his name is Tulasa. She is an intimate sakhi of Shri Chandravaliji. She is always engaged in the seva of Shri Chandravaliji. She is especially skilled in carrying messages between the Divine Beloveds. Therefore, Shri Chandravaliji has great affection for her. She manifested from Shrutirupa, and therefore this is the nature of her devotional sentiment.

Tulsidas was born into a Saraswat Brahmin family about twenty kos from Delhi. Once his father, along with his wife and son, came to Mathuraji for darshan. At that time Shri Gusainji was staying in Mathuraji. By the good fortune of that Brahmin, he received the darshan of Shri Gusainji. He realized, "This is certainly a great Mahapurush. It would be best to take refuge in Him." The Brahmin then humbly prayed to Shri Gusainji, "Maharaj, please be merciful and accept me into Your refuge." Recognizing him as a divine soul, Shri Gusainji accepted him into His refuge. He bestowed the Divine Name and accepted him as His sevak.

Afterward, the Brahmin also had his wife and son accepted as sevaks. Then the Brahmin prayed, "Maharaj, I am a poor Brahmin. Please grant me some seva to perform." Out of His grace, Shri Gusainji entrusted him with the seva of the water house (Jalghara). After some time, both the Brahmin and his wife passed away. At that time Tulsidas was only about five years old. Shri Gusainji Himself then raised and cared for him.

Prasang 1 – Tulsidas Becomes Lalji

Tulsidas' father had served Shri Gusainji in the Jalghara. Tulsidas was still a small child. He would play together with Shri Giridharji and the other children. Whenever Shri Gusainji called all the young boys, Tulsidas would also run to Him. Shri Gusainji affectionately called

him "Lalji," considering him to be a child. This was because his parents had died while he was still very young, leaving him behind. Shri Gusainji Himself had raised him. Therefore, He lovingly called him Lalji.

Tulsidas also always believed in his own heart, "I am His child." When all the young boys grew older, Shri Gusainji entrusted each of them with the seva of Shri Thakurji. Then Tulsidas thought, "Shri Gusainji has not entrusted any seva to me." Knowing the pain in his heart, Shri Thakurji Himself instructed Shri Gusainji, "Please entrust some seva to him as well, for through him the spiritual upliftment of many souls will take place." Then Shri Gusainji entrusted Tulsidas with the seva of Shri Gopinathji. He instructed him, "You should go to the land of Sindh. There, bestow the Divine Name upon worthy souls and teach the Path of Pushti." Giving him the name Lalji and entrusting Shri Gopinathji to him, Shri Gusainji sent Tulsidas to Sindh.

One day, while traveling, Tulsidas prepared the meal for Shri Thakurji. There was no ghee available. Therefore, the roti could not be spread with ghee. Even so, with devotional feeling, he mentally offered ghee and presented the roti as Bhog to Shri Thakurji. Then he prayed, "Maharaj, please accept this roti. If You do not accept it, I shall tell Shri Gusainji." Shri Thakurji, pleased with his innocent devotion, accepted the roti. He then said, "I have eaten the roti. Therefore, do not tell Shri Gusainji anything, because I am afraid of Shri Gusainji." Tulsidas innocently concluded, "So Shri Thakurji is afraid of Shri Gusainji." Such was his simple-hearted nature.

After reaching Sindh, he continued performing seva. Shri Thakurji Himself also addressed him as "Lalji." Likewise, Tulsidas always retained the understanding in his heart that he was Lalji. He composed many devotional songs. In them he used the signature "Laldas." Some people also called him "Lalmati." His mind always remained absorbed in Braj Bhumi, Shri Yamunaji, Shri Gokul, and Shri Gusainji. Throughout his life he performed Bhagavad Seva. In the world he became renowned as the Eighth Lalji. Even today, his lineage continues. His descendants still bestow the Divine Name in Sindh.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that when Shri Gusainji takes someone by the hand and accepts that person as His own, who can adequately describe that soul's good fortune? Such a soul is assured of spiritual welfare. If such a person is honored throughout the world, what more needs to be said? Shri Gusainji is so supremely compassionate that whoever maintains firm refuge in Him will always attain ultimate welfare.

Thus Tulsidas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 240 - Vrindavandas, the nephew of

Chaturbihari

Now the sentiments of the account of Vrindavandas, the nephew of Chaturbihari, who lived in Agra and was a sevak of Shri Gusainji, are described.

Bhav Prakash (Revealing the Sentiment): He is a Sattvic devotee. In the Divine Lila, her name is Gokula. She manifested from Shrutirupa, and therefore this is the nature of her devotional sentiment.

Prasang 1 – Receiving Shri Gusainji's Grace

Once, Vrindavandas, the nephew of Chaturbihari, came from Agra to Shri Gokul for the darshan of Shri Gusainji. He had the darshan of Shri Gusainji. It was as though he had received the darshan of the Supreme Purushottam Himself. He then humbly prayed to Shri Gusainji, "Maharaj, please be merciful and accept me as Your sevak. I have come to take refuge in You." Shri Gusainji instructed him, "Go and bathe in Shri Yamunaji, and then return." Vrindavandas bathed in Shri Yamunaji and returned. He then humbly said, "Maharaj, I have bathed and returned." Out of His grace, Shri Gusainji bestowed the Divine Name upon him and granted him Brahmasambandh.

Vrindavandas then offered a gift according to his means. Afterward, he had the darshan of Shri Navneetpriyaji. He remained in Shri Gokul for several days. Every day he had the darshan of Shri Gusainji, Shri Navneetpriyaji, and the seven divine swarups. Later, Shri Gusainji proceeded to Shri Nathji Dwar, and Vrindavandas also went there. There he had the darshan of Shri Govardhannathji. His heart became filled with immense joy. Afterward, when Shri Gusainji returned to His sitting place, Vrindavandas humbly prayed, "Maharaj, by Your grace I have had the most wonderful darshan of Shri Govardhannathji."

Shri Gusainji then gave Vrindavandas His own leaf plate containing His remnants. Vrindavandas respectfully accepted the Mahaprasad. Afterward, he returned to Shri Gokul together with Shri Gusainji. He stayed there for several more days. During that time, the true form and glory of Shri Gokul became firmly established within his heart.

Later, after obtaining Shri Gusainji's permission, he returned to Agra. There he related to Chaturbihari all the events of Shri Gokul. He also described all the grace that Shri Gusainji had bestowed upon him. Then Chaturbihari understood, "Now his love for Shri Gusainji has become firm."

Prasang 2 – Realizing the Oneness of Shri Gusainji and

Shri Gokulnathji

After some time, Shri Gusainji performed His Asura-Vyamoha Lila. When Vrindavandas heard this, he became deeply distressed. He immediately came to Shri Gokul. At that time Shri Gokulnathji was residing there. Out of His grace, Shri Gokulnathji granted Vrindavandas the darshan of the true form of Shri Gusainji. Then Vrindavandas realized, "Shri Gusainji and Shri Gokulnathji are one and the same divine form." From that day onward, Vrindavandas remained in the presence of Shri Gokulnathji, singing devotional padas.

Bhav Prakash (Revealing the Sentiment): The teaching of this Varta is that Shri Acharyaji and Shri Gusainji are present in this manner within the Vallabh lineage. Therefore, one should perform darshan, touch the sacred feet, and render all forms of reverence to the Vallabh lineage with this devotional understanding.

Thus Vrindavandas became such a supremely blessed Bhagavadiya and recipient of Shri Gusainji's grace that how far can one continue describing his account?

Varta 241 - Nanddasji, Sanadhya Brahmin

Now the sentiments of the account of Nanddasji, a Sanadhya Brahmin who lived in Rampur, whose devotional padas are sung among the Ashtachhap poets, are described.

Bhav Prakash (Revealing the Sentiment): In the Divine Lila, Nanddasji is the manifestation of Bhoj, the intimate sakha of Shri Thakurji. In the daytime Lila, he is the sakha Bhoj. In the nighttime Lila, her name is Chandrarekha, a sakhi of Shri Chandravaliji. Chandrarekha manifested from Champakalata. Therefore, this is the nature of her Sattvic devotional sentiment. He was born previously in the village of Rampur.

Prasang 1 – Nanddas Sets Out for Dwarka

Tulsidasji and Nanddasji were Sanadhya Brahmins and brothers. Tulsidasji was the elder brother, and Nanddasji was the younger. Nanddasji was highly educated. Tulsidasji was a follower of the Ramanandi tradition. He also had Nanddas initiated into the Ramanandi tradition. However, Nanddas had a strong attraction toward worldly pleasures. Whenever performers came to dance, he would go there, stand watching, and listen. Tulsidasji repeatedly advised him, "Do not keep sitting in such places." But Nanddas would not listen. After some time, a pilgrimage group was preparing to travel westward to have the darshan of Shri Ranchhodji at Shri Dwarkaji.

Nanddas thought to himself, "If possible, I too should go with this group for the darshan of Shri Ranchhodji." He said to Tulsidasji, "If you permit me, I would like to go with this group for the darshan of Shri Ranchhodji." Tulsidasji earnestly tried to persuade him, "Do not go. The journey is full of hardships. There is much bad company along the way. If you go, you will become spiritually corrupted. You will not even reach Shri Ranchhodji but will stop somewhere on the way. Therefore, remember Shri Raghunathji and remain peacefully at home." Nanddas replied, "Shri Raghunathji is indeed my Lord, but I will certainly go at least once for the darshan of Shri Ranchhodji.

No matter how much you try to stop me, I will not remain here." Tulsidasji realized that he would not change his mind. He therefore took Nanddas to the leader of the pilgrimage group and said, "This Nanddas is traveling with your group. Please look after him on the journey. See that he returns here again and does not remain behind in any village." The leader replied, "Very well. Do not worry about this." After that, the pilgrimage group departed, and Nanddas traveled with them. Within a few days they arrived at Mathuraji. The group stayed there.

Meanwhile, Nanddas wandered about admiring the beauty of Mathura and eventually reached Vishrant Ghat. There he saw many men and women bathing. He also saw many beautiful people. Seeing them, Nanddas became greatly captivated. He thought to himself, "It would be wonderful to stay in such a place for some time." In this way his mind became attached to Mathura. Then he thought, "First I shall go and have the darshan of Shri Ranchhodji. After returning from there, I will stay here at Vishrant Ghat." Later he heard that the pilgrimage group would remain in Mathuraji for another ten days.

He thought, "The group will be staying here for many more days. I shall separate from them and go alone for the darshan of Shri Ranchhodji." With this resolve in his heart, he spent the night. Early the next morning, Nanddas quietly departed without informing anyone. When the leader of the group did not see Nanddas among the pilgrims, he searched throughout Mathuraji. But Nanddas could not be found anywhere. After searching everywhere, he finally gave up. Nanddas himself had not asked anyone for directions. He simply continued traveling alone. As a result, he lost the road to Shri Dwarkaji and eventually reached the village of Sinhanand instead.

He entered the village. There lived a Kshatriya who was a sevak of Shri Gusainji. That Kshatriya's daughter-in-law was extraordinarily beautiful. She had just finished bathing and was standing outside her house drying her hair. As Nanddas passed by, his eyes fell upon her. The moment he saw her, he became completely captivated. He thought to himself, "Are there truly such beautiful people upon this earth?" The woman then went back inside and became occupied with her household duties. Nanddas remained standing there, thinking, "I shall not even drink water until I have seen her face once more." That day he went away and spent the night sleeping elsewhere.

The next morning, Nanddas rose early and came to sit outside the woman's house. He remained seated there for three quarters of the day. Then one of the Kshatriya household's maidservants said to the

daughter-in-law, "A Brahmin has been sitting outside our door since early this morning. He has not even drunk any water." Then the daughter-in-law said to the maidservant, "Go and ask that Brahmin why he is sitting outside our door." The maidservant came to Nanddas and asked, "Why are you sitting here at our doorway?"

Nanddas replied, "I will see your daughter-in-law's face just once. After that I shall drink water and then leave." The maidservant returned and told the daughter-in-law everything. She said, "That Brahmin says he will leave only after seeing your face." The daughter-in-law replied, "I will not show him my face. He will eventually get up and leave on his own." But by then Nanddas had become equally firm in his resolve. The maidservant again said to the daughter-in-law, "Please listen to what I have to say. Once our entire household went to Shri Gokul for the darshan of Shri Gusainji. I was with you, and you were there too. Shri Gusainji was traveling from Shri Gokul to Shri Nathji Dwar.

I, you, your father-in-law, and everyone else were accompanying Him. It was the month of Jyeshtha. Along the road lay a Muslim woman who sold dried fruits. She had become extremely thirsty and had collapsed in great distress. It was along that very road that Shri Gusainji was passing. When Shri Gusainji came near, one of His attendants said to her, 'Move aside from the road and sit elsewhere.' But she had no strength even to rise. Her throat had become completely dry from thirst, and life was barely remaining in her eyes. She could not even speak. Then Shri Gusainji asked, 'Who is she?' The attendant replied, 'Maharaj, she is a Muslim woman lying on the road. We have repeatedly asked her to move, but she cannot get up.'

Then Shri Gusainji looked toward her. The woman gestured with her hand toward Shri Gusainji, indicating, 'I am thirsty.' Shri Gusainji immediately said to His attendant, 'Give her water at once.' The attendant replied, 'Maharaj, no one here has any water, and there is neither a pond nor a well nearby. Where shall we get water?' Shri Gusainji said, 'There will be water in Our Jhari.' The attendant replied, 'Maharaj, she will touch the Jhari.' Shri Gusainji answered, 'Another Jhari can always be obtained, but where will this woman's life come from again? Therefore, give her water immediately. One should have compassion for every living being.'

The water in the Jhari was the Mahaprasad water of Shri Navneetpriyaji. The attendant gave that water to the woman, and she drank it. Immediately, coolness spread throughout every part of her body. The woman then stood up and said to Shri Gusainji, 'Maharaj, I

had heard about Kanhaiyaji, but today I have seen Him with my own eyes. You are truly Gusainji. You have given me life.' After that, she remained in Gokul. She would bring beautiful dried fruits and bring them to the doorway of Shri Gusainji.

She would say to Shri Gusainji's attendants, 'Please keep these dried fruits.' The attendants would reply, 'Tell us the price, and we will buy them. They will be useful to us.' She would ask only a small amount of money. In this way she spent the rest of her life. Shri Gusainji remained greatly pleased with her. Afterward, she left her body. She was then born in Mahavan in the home of a Brahmin. Later she also became a sevika of Shri Gusainji, and her life became fulfilled." In this way the maidservant said to the daughter-in-law, "One should have compassion for every living being.

This Brahmin has been sitting here hungry and thirsty since early morning. That is not right." These words touched the daughter-in-law's heart. Then she went to the doorway together with the maidservant. As soon as Nanddas saw her face, he got up and left. From then onward, Nanddas came there every day. He would look at her face and then quietly leave. After some time, the Kshatriya, the master of the house, heard, "That Brahmin comes to our house every day just to look at my daughter-in-law." He came to Nanddas and said, "You come to the door of our house every day. People are making fun of us because of it."

Nanddas replied, "I ask nothing from you, nor do I cause you any harm. Even so, you speak to me in this way. If you continue, I shall die at your doorstep." Hearing these words, the Kshatriya became frightened. He thought, "If I say anything more, this Brahmin may take his own life, and I will be held responsible for Brahminicide." Therefore, he said nothing further. Nanddas continued to come every day as before. He would see the woman's face and quietly leave. After some time, the entire village began talking about it.

People said, "A Brahmin comes every day just to look at the daughter-in-law of that Kshatriya." When the Kshatriya heard this, he felt deeply ashamed. He said to his son, "We must now leave this village." They sold all the belongings in their house and converted everything into hundis. Afterward, they hired a cart and engaged five or ten servants to accompany them on the journey. Earlier that morning, Nanddas had seen the face of the Kshatriya's daughter-in-law and then departed. Afterward, the Kshatriya, his son, his daughter-in-law, and the maidservant—the four of them—set out for Shri Gokul in their cart.

The next day, Nanddas came to their house. He found the house locked. He asked the neighbors, "Why is this house locked today? Where have the people of this Kshatriya's household gone?" The neighbors replied, "Good man, because of the trouble caused by you, that Kshatriya has abandoned not only his house but even his entire village. He left for Shri Gokul early yesterday morning." As soon as Nanddas heard these words, he returned to his lodging. Gathering his belongings, he immediately set out for Shri Gokul. By evening, while traveling, he reached the place where the Kshatriya's cart had stopped for the night. He went and sat near the cart.

Seeing him, the Kshatriya said, "To escape the trouble caused by you, we left our home and even our village, yet that same trouble has followed us here." Then the Kshatriya's servants began arguing with Nanddas. They said, "Why are you following us?" Nanddas got up, sat some distance away, and replied, "I ask nothing from you, and this village does not belong to you either." That night he slept there. Early the next morning, the Kshatriya resumed his journey in the cart. Nanddas also followed at some distance behind them. In this manner, after several days, they reached the bank of Shri Yamunaji at Shri Gokul.

The Kshatriya thought, "We left our village because of this Brahmin, yet he has followed us all the way here. It would be best if he does not cross Shri Yamunaji with us into Shri Gokul. Otherwise, we shall become the laughingstock even in Shri Gokul. And if Shri Gusainji hears about this matter, it will not be proper." Therefore, he spoke to the boatmen and the keeper of the ferry. He said, "We shall give you some money, but do not allow this Brahmin to cross the river."

The Kshatriya boarded the boat. When Nanddas also tried to board, the boatmen caught hold of him and forced him back onto the shore. Nanddas remained standing on the bank of Shri Yamunaji, lost in thought. Meanwhile, the Kshatriya crossed Shri Yamunaji by boat. After arriving in Shri Gokul, the Kshatriya seated the maidservant in one place, leaving all their belongings with her. Then he, his son, and his daughter-in-law went for the darshan of Shri Gusainji. They had the Rajbhog darshan of Shri Navneetpriyaji. After Anosar, Shri Gusainji returned to His sitting place.

The three of them offered their gift and performed dandavat pranam. Shri Gusainji asked, "O Vaishnavas, when did you arrive?" They replied, "Maharaj, we have just arrived. By Your grace we have had the darshan of Shri Navneetpriyaji during the Rajbhog Aarti." Shri Gusainji said, "Today you shall take Mahaprasad here. Sit down." After

giving this instruction, Shri Gusainji went to take His meal. After completing achaman, He placed before the Kshatriya the leaf plates containing His own remnants. Shri Gusainji placed four leaf plates before them.

The Kshatriya humbly said, "Maharaj, there are only three of us. For whom have You placed the fourth leaf plate? No other Vaishnava is visible here." Shri Gusainji replied, "The Brahmin who came with you, whom you left behind on the other side of the river—where else do you think he will go?" Hearing these words from Shri Gusainji, all three were overcome with shame. They said, "This is exactly what we feared—that we should not become a laughingstock in Shri Gokul. Yet here the whole matter is already known." Saying this, the three of them became deeply troubled.

Then Shri Gusainji said to the Kshatriya, "Why are you worrying? He is a divine soul. It is by your association that he has come here. He will no longer trouble you." After saying this, Shri Gusainji called a Brajvasi and instructed him, "Go across the river. A Brahmin named Nanddas is sitting on the bank of Shri Yamunaji. Bring him here." The Brajvasi immediately boarded a boat and crossed the river. The boatmen had left Nanddas standing on the riverbank. As he sat there on the bank of Shri Yamunaji, he began singing padas of humble supplication before Shri Yamunaji. The pada begins:

राग रामकली | Rāga Rāmakalī

नेह कारन श्रीयमुने प्रथम आई। भक्त के चत्त की वृ त्त सब जा न के ताही तें अ त आतुर जु धाई ॥। जा ह जैसी मन

हुती कामना ता ह तेसी साध जो पूजाई। 'नंददास न नाथ' ताही पै रीझ रहे जोई श्रीयमुनाजी कौ जस जु गाई ॥।१॥

भक्त पर क र कृपा श्रीजमनाजू ऐसी। छो ड नज धाम वश्राम भूतल कयो प्रगट लीला दखाई जू तैसी ॥ परम

परमारथ करत हैं सबन को दे त रूप अदभुत आप जैसी । 'नंददास' यो जा न दृढ क र चरन गहे एक रसना कहा कह

वसेखी ॥२॥

श्रीजमुने श्रीजमुने श्रीजमुने जु गावे।। सेस सहस्र मुख जाही गावत नस दन पार न पावे ।। सकल सुख देनहा र तातें

करहु उचार कहत हो बारबार ि ज न लावो । 'नंददास' की आस श्रीजमुने पूरन करी, तातें कहों घरी घरी चत्त लावो ॥३॥

The first to come, out of pure love, was Shri Yamunaji. Knowing every movement of the

devotee's heart, She eagerly hastens toward that devotee. ॥१॥

Whatever desire arises in someone's heart, She fulfills that very longing for the one who worships Her. The Lord of Nanddas is pleased with the one who sings the glories of Shri

Yamunaji. ॥१॥

Shri Yamunaji bestows such grace upon the devotee. Leaving Her own divine abode of

rest, She manifested upon the earth and revealed Her divine pastimes. She grants the

highest spiritual good to everyone and bestows a wondrous form like Her own. Knowing

this with firm conviction, Nanddas has taken hold of her feet. How can a single tongue

fully describe her greatness? ॥२॥

Whoever sings, “Shri Yamunaji, Shri Yamunaji, Shri Yamunaji,” Even Shesh, with his

thousand mouths, sings Her praises day and night, yet cannot reach their limit. She is

the giver of every happiness. Therefore, keep speaking Her name again and again,

without delay. Shri Yamunaji fulfilled the hope of Nanddas. Therefore, I say: fix your

mind on her again and again. ॥३॥

✿✿✿

In this way, Nanddas remained seated on the bank of Shri Yamunaji, singing hymns in praise of Shri Yamunaji. Meanwhile, the Brajvasi whom Shri Gusainji had sent to bring Nanddas arrived on the opposite bank with the boat. After reaching there, he asked, "Where is the Brahmin named Nanddas?" Nanddas replied, "I am Nanddas, the Brahmin." The Brajvasi said to him, "Shri Gusainji has called for you.

He has sent this boat for you. Please board it and come at once." Nanddas was overjoyed. He first offered dandavat pranam to Shri Yamunaji and then to Shri Gokul. After that, he boarded the boat and crossed the river.

Upon arriving, he had the darshan of Shri Gusainji and offered full sashtang dandavat pranam. The very moment he received Shri Gusainji's darshan, his intellect became completely purified. With folded hands, he humbly prayed, "Maharaj, from the day I was born until now, my life has passed only in worldly attachments. But You are supremely compassionate. Please be merciful to me and accept me into Your refuge." Hearing these humble words of complete surrender from Nanddas, Shri Gusainji became greatly pleased.

Shri Gusainji then instructed him, "Nanddas, go and bathe. Then come here in a state of Aparas." Nanddas did exactly as instructed. After bathing, he came before Shri Gusainji in the state of Aparas. Then Shri Gusainji bestowed the Divine Name and granted him Brahmasambandh (in the inner, spiritual sense). At that very moment, the divine form of Shri Gusainji became firmly established within Nanddas's heart. Then Nanddas sang the following kirtan:

राग बलावल | Rāga Bilāval

जय त रुक्म ननाथ पद्मावत प्रानप त बप्रकुल - छत्र आनंदकारी । दीप वल्लभवस जगत नस्तम करन को ट

उडुराज सम ताप-हारी ॥ जय त भक्त जन प त प ततपावन करन कामीजन कामना पूरन-चारी । मिुक्त-कांशीय

जन भिक्तदायक प्रभु सकल साम य गुन गनन भारी ।। जय त सकल तीथ फ लत नाम स्मरन मात्र बास ब्रज नत्य

गोकुल बहारी । 'नंददास ननाथ' पता ग रघर आ द प्रगट अवतार ग रराजधारी ॥।

Victory to the Lord of Rukmini, the beloved Lord of Padmavati, the protector of the

Brahmin community, and the giver of bliss. He is the beloved of Shri Vallabh, who

removes the darkness of the world and takes away suffering like millions of moons.

Victory to the Lord of the devotees, the purifier of the fallen, and the One who fulfills the

desires of those who approach Him with longing. He grants devotion to those who seek

liberation. O Lord, Your power and virtues are beyond all counting. Victory to Him whose

Name alone bears the fruit of all sacred places when remembered. He eternally dwells in

Braj as the ever-sporting Lord of Gokul. He is the Lord of Nanddas, the son of Shri

Giridhar, the original manifested incarnation who lifted Govardhan Hill.

✿✿✿

Then Nanddas sang this kirtan. Hearing it, Shri Gusainji became greatly pleased. Afterward, Shri Gusainji instructed Nanddas, "Your leaf plate of Mahaprasad has been set aside. Go and take Mahaprasad." Nanddas went into the kitchen where the Mahaprasad was served and began to partake of the remnants of Shri Gusainji's meal. The very moment he accepted Mahaprasad, he began to experience the bliss of the Divine Form (Svarupananda). He completely lost awareness of his physical body and remained seated exactly where he was.

He was not even aware that he should wash his hands. Later, when it was time for Utthapan, one of the temple attendants came and said to Shri Gusainji, "Maharajadhiraj, Nanddasji accepted Mahaprasad and is still sitting there. He has not risen." Shri Gusainji replied to the attendant, "No one should speak to Nanddas there." Even after four watches of the night had passed, Nanddas still had no awareness of his body.

Then, early the next morning, Shri Gusainji Himself came to where Nanddas was sitting. Shri Gusainji spoke softly into his ear, "Rise, Nanddas. It is time for darshan." Nanddas immediately stood up and offered full sashtang dandavat pranam to Shri Gusainji. At that moment, Nanddas sang the following kirtan:

राग बभास | Rāga Bibhās

प्रात समै श्रीवल्लभसुत कौ पून्य प वत्र बमल जस गाऊ । सुंदर सुभग बदन ग रधर कौ नर ख नर ख दोऊ नयन

सराऊँ ॥ मोहन बचन मधुर श्रीमुख के श्रवनन सु न सु न हृदै बसाऊँ । तनमनप्रान नवेद यही व ध

अपन कौ सुफल

कराऊँ ॥ रहौं सदा चरनन के आगे महाप्रसाद उिच्छष्ट जो पाऊँ । 'नंददास' प्रभु यह माँगत हौं श्रीवल्लभ कुल कौ दास

कहाऊँ ॥१॥

प्रात समय श्रीवल्लभ सुत कौ उठत ही रसना लीजे नाम । आनंदकारी प्रभु मंगलकारी अशुभ हरन जन पूरन काम ॥

यही लोक-परलोक के बंधु को क ह सके तहारे गुनग्राम । 'नंददास' प्रभु र सक सरोम न राज करो पय गोकुल

सुखधाम ॥२॥

In the early morning, I sing the holy, sacred, and spotless glories of the Son of Shri

Vallabh. Again and again, I behold the beautiful and charming face of Giridhar and offer both my eyes unto Him. Listening again and again to the enchanting, sweet words from

His blessed mouth, I enshrine them within my heart. By offering my body, mind, and

life-breath in this way, I make my own life truly fruitful. May I always remain before His

feet and receive the remnants of His Mahaprasad. Nanddas prays only for this—that I

may be known as a servant of the lineage of Shri Vallabh.

At daybreak, as soon as you arise, let your tongue take the Name of the Son of Shri

Vallabh. He is the giver of bliss, the giver of auspiciousness, the remover of all that is

inauspicious, and the fulfiller of the devotees' desires. He alone is the true friend in this

world and the next. Who is able to speak of the multitude of Your virtues? O Lord,

crest-jewel of the rasikas, reign forever in beloved Gokul, the abode of bliss. □२॥

✿✿✿

Hearing this, Shri Gusainji became greatly pleased. Afterward, Shri Gusainji proceeded to the temple, while Nanddas went to attend to his bodily needs. Then it was time for the darshan of Shri Navneetpriyaji. Nanddas had the darshan of Shri Navneetpriyaji and became filled with immense joy. At that moment, Nanddas sang the following pada:

राग बलावल | Rāga Bilāval

बालगोपाल ललन को मोद भ र जसुम त हुलराव त । मुख चूमत देखत सुंदर तन आनंद भ र भ र गाव त ॥ कबहूक

पलना मे ल झूलाव त कबहू स्तनपान कराव त । 'नंददास' प्रभु ग रधर को रानी नर ख नर ख सुख पाव त ॥१॥

Young Gopal fills Yashoda with overflowing joy. She lovingly rocks Him with delight. She

kisses His face, gazes upon His beautiful form, and again and again sings with a heart

overflowing with happiness. At times, she places Him in the cradle and gently rocks

Him. At times, she nurses him at her breast. Nanddas says that the Queen, again and

again beholding Lord Giridhar, is filled with joy. ॥१॥

✿✿✿

Nanddas sang this kirtan there. Hearing it, Shri Gusainji became greatly pleased. Then Nanddas, with folded hands, offered full sashtang dandavat pranam to Shri Gusainji and prayed, "Maharaj, will You grant deliverance even to one as fallen as I am?" Thus Nanddas became such a blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 2 – Darshan of Shri Govardhannathji

On another occasion, Shri Gusainji was seated in His meeting place at night. He gave the instruction, "Tomorrow we shall certainly go to Shri Nathji Dwar." Nanddas humbly prayed, "Maharajadhiraj, just as

You mercifully granted me the darshan of Shri Navneetpriyaji, in the same way, please grant me the darshan of Shri Nathji."

The next morning, after having the Mangala darshan of Shri Navneetpriyaji, and after Shringar and Rajbhog, Shri Gusainji proceeded to Shri Nathji Dwar, taking Nanddas with Him. They reached Shri Giriraj at the time of Utthapan. Shri Gusainji bathed and then entered the temple. When the proper time arrived, the curtain for darshan was opened. Nanddas had the darshan of Shri Govardhannathji and became filled with immense joy. At that moment, Nanddas sang the following kirtan:

राग नट | Rāga Naṭ

सोहत सुरंग दुरंग पाग कुरंग ललना कैसैं लोयन लोने । कपोल वलोलन में झलके कल कुंडल कानन कोने ॥

रंगरंगीले के अंग सबै नवरंग रंगे ऐसे भए न होने । 'नंददास' सखी मेरी कहा चली कामके आये टटावक टोने !

The beautiful, many-colored turban shines gracefully, and His deer-like eyes are so enchanting. From His gently moving cheeks, His lovely earrings glimmer at the corners

of His ears. Every limb of the Playful One is adorned with ever-fresh and wondrous

colors; never has there been anyone like Him. Nanddas says, “My friend, where are you

going? The charms and spells of Kāma have come to captivate you!”

✿

Nanddas sang this kirtan. Shri Gusainji heard it while He was in the temple. Afterward, the curtain was closed. Absorbed in supreme bliss, Nanddas remained seated there and continued singing more kirtans. Later, when the curtain was opened for the Sandhya Aarti darshan, Nanddas had the darshan and then sang the following kirtan:

राग गौरी | Rāga Gaurī

बन तैं सखान संग गायन के पाछे पाछे आवत मोहनलाल कन्हाई।

गौरज धूस रत अलकन की छ व मोहे यह छ व बरनत बरनी न जाई॥

पीत बसन क ट सोहे कं क ण धु न मोहे ताहैं फरत मधुर धु न मुरली सबद सुहाई।

'नंददास' प्रभु अंचल सौं जसुम त बदन पोंछे कर मुख चूम त न अघाई ॥१॥

बनतैं आवत गावत गोरी।

हाथ लघुट गायन के पाछे दौटा जसुम त कोरी॥

मुरली अधर धरे नंदनंदन मानौं लगी ठगौरी।

चाहते कुल कान हरी हैं ओढ़े पीत पछौरी॥

अटन च ढ़ देखत रूप नर ख भई बौरी।

'नंददास' िज न ह रमुख नरख्यो तन को भाग बड़ोरी ॥२॥

दे ख सखी ह र को बदन सरोज।

प्रफु लत बदनसुधा सरवर में लुब्धे मधुप मनोज॥

गौरज धूस रत पराग रेखौ फ ब सुंदर अधर सुकोस। 'नंददास' नासा मुक्ता मानो र ह है एकत्र ओर ॥३॥

घर नंद मह र के मस ही मस आवे गोकुल की ना र।

सुंदर बदन बनु देखे कल न परत हैं भूल्यो धाम-काम आये बदन नहा र॥

दीपक ले चली बा र बाट में बड़ो का र डा र।

फ र आप छ व सौं बया र को देत गा र।

'नंददास' नंदलाल सौं लागे है नैन पलक की ओट मानौं बीते जुग चा र ॥४॥

The beloved Mohanlal Kanhaiya comes from the forest, following behind the cows and

His companions. The beauty of His curls, softened by the dust of the cows, enchants my heart; this beauty cannot truly be described. His yellow garment shines upon His waist,

the sound of His girdle captivates the heart, and as He walks, the sweet melody of His

flute delights all. Nanddas says that Mother Yashoda wipes His face with the edge of her

garment and kisses His face again and again, never becoming satisfied. ॥१॥

As He returns from the forest, He comes singing. Mother Yashoda runs

behind the cows

with a small stick in her hand. Nanda’s Son holds the flute upon His lips, as though He

Himself has become a charming enchanter. Hari, the Stealer of hearts, is wrapped in a

yellow shawl. Climbing up to behold His form, whoever gazes upon His beauty becomes completely captivated. Nanddas says that whoever has beheld the face of Hari possesses

the greatest fortune. ॥२॥

Friend, behold the lotus-like face of Hari. Cupid himself is like a bee, absorbed in the

nectar-filled lake of that blooming face. The dust of the cows rests upon Him like pollen,

enhancing the beauty of His soft and lovely lips. Nanddas says that His nose appears as

though adorned with a pearl, resting alone in perfect beauty. ॥३॥

The women of Gokul come again and again to Mother Yashoda's house on one pretext or another. Without seeing His beautiful face, they cannot pass even a single day; forgetting

their homes and household duties, they come only to behold His face. One sets out

carrying a lamp, but on the way she casts it aside. Then, seeing His own radiant beauty,

she scolds the lamp. Nanddas says that once their eyes become fixed upon Nandalal,

even the brief covering of an eyelid feels as though four ages have passed. ॥४॥

✿✿✿

In this way, Nanddas sang many kirtans. After this, Nanddas stayed at Parasoli in the company of Surdasji for six months. Shri Gusainji always remained pleased with Nanddas. Thus Nanddas became such a blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 3 – The Exchange of Letters with Tulsidas

On one occasion, a group from Shri Mathuraji was preparing to travel eastward to perform the Gaya Shraddha. Among them were ten or fifteen Vaishnavas. When Tulsidas heard that this group had arrived, he came to them and asked, "A Brahmin named Nanddas left from here, and I have heard that he is in Mathuraji. If any of you have seen him, please tell me."

One of the Vaishnavas replied, "Tulsidasji, that Nanddas has become a sevak of Shri Gusainji. Formerly he was deeply attached to worldly pleasures, but now he has become a greatly blessed Bhagavadiya and a special recipient of Shri Gusainji's grace." Hearing this, Tulsidasji thought to himself, "So, it is indeed that same Nanddas who has become a sevak of Shri Gusainji.

Now my instruction will no longer have any effect upon him." Then Tulsidasji said to those Vaishnavas, "If I give you a letter, will you bring me back his reply?" The Vaishnavas answered, "Tomorrow one of my men will be leaving for Shri Gokul. If you wish to send a letter, write it quickly and have it ready." Thereupon Tulsidasji immediately wrote the letter.

In it he wrote, "You have abandoned the path of fidelity to your husband and have adopted the path of unfaithfulness. You have not done well. If you return, I shall once again teach you the true path of fidelity." Tulsidasji handed this letter to that Vaishnava. The Vaishnava placed it among his other letters and entrusted them to a messenger. The messenger brought the letters to Shri Gokul. After arriving, he offered dandavat pranam and placed the letters before Shri Gusainji.

Among those letters was one addressed to Nanddas. Shri Gusainji read it and then called Nanddas and handed it to him. Nanddas took the letter and read it. Afterward, he wrote a reply. He wrote, "My first marriage was to Shri Ramchandraji But in the meantime, Shri Krishna came running and carried me away. If Shri Ramchandraji had possessed the strength, then how could Shri Krishna have taken me away? Moreover, Shri Ramchandraji is devoted to only one wife. How, then, could he care for another wife?

He could not even fully protect His one wife, for Ravana carried Her away. But Shri Krishna is the Lord of countless women. Once one

becomes His wife, there remains no fear of any kind. Within every moment of time, He gives joy to His infinite wives. Therefore I have accepted Shri Krishna as my Husband. You should understand this.

Now I have offered my body, mind, wealth, this world, and the next entirely to Shri Krishna. Now I have become completely dependent upon Him." Such was the letter that Nanddas wrote to Tulsidasji. Within that letter, he included the following pada:

राग आसावरी | Rāga Āsāvarī

कृष्ण नाम जब तें श्रवन सुन्यौरी आली भूलौटी भवन हों तो बावरी भई ती ।

भ र भ र आवत नैन चत न परत चैन मुख हू न आवे बैन तनको दसा कछुअौर ही भई ती॥

जेतेक नेम धरम ब्रत कीरती मैं बहु ब ध अंग अंग भई हों तो श्रवन भई री ।

'नंददास' जाके श्रवन सुनें यह ग त माधुरी मूर त के धौं के ह दई ती ।

Since the moment I heard the name of Krishna with my ears, dear friend, I forgot my

home and became as though mad. My eyes keep filling again and again with tears. My

mind finds no peace. No words come to my mouth. The condition of my body has

become altogether different. ॥१॥

Whatever religious practices, duties, vows, and good deeds I had performed in many

ways have all become fulfilled through these ears alone. Nanddas says: Whoever hears of

this sweet form reaches such a state—who else could ever have bestowed this?

✿✿✿

Nanddas wrote this kirtan in the letter and handed it to the messenger. After several days, the messenger returned. He delivered all the letters to the respective Vaishnavas. Then those Vaishnavas read Nanddas's letter and called Tulsidas to give it to him. After reading Nanddas's letter, Tulsidasji understood within his heart, "Nanddas will never return here again." Realizing this, Tulsidasji

returned to his home. Such was Nanddas—a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace, whose faith in the divine form of Shri Gusainji was so firm and unwavering.

Prasang 4 – Tulsidas Visits Nanddas at Parasoli

On another occasion, Tulsidasji thought, "Nanddas is in Shri Gokul. I shall go there and bring him back." With this resolve, Tulsidasji departed from Kashi. After several days, he arrived at Shri Mathuraji. There he asked, "A Brahmin named Nanddas came here from Kashi. If you know him, please tell me where he may be." Someone replied, "A man named Nanddas came here and became a sevak of Shri Gusainji.

He is probably either in Shri Gokul or at Shri Giriraj." Tulsidasji first went to Shri Gokul. Seeing the beauty and glory of Shri Gokul, his heart became exceedingly delighted. Then he reflected within himself, "How could Nanddas ever leave such a sacred place?" Afterward, he asked, "There is a Brahmin named Nanddas. Where might he be?" Someone answered, "One Nanddas has become a sevak of Shri Gusainji.

Shri Gusainji has gone to Shri Nathji Dwar, so Nanddas will also be there." Then Tulsidasji returned to Mathura, had the darshan of Shri Yamunaji, and from there proceeded to Shri Giriraj. There, at Parasoli, Tulsidasji met Nanddas. Tulsidasji said to him, "Come with me. If you prefer a village, then live in Ayodhya. If you prefer a city, then live in Kashi. If you prefer mountains, then live at Chitrakoot. If you prefer forests, then live in Dandakaranya. These are all great sacred places that Shri Ramchandraji has sanctified." In reply, Nanddas sang the following pada:

राग सारंग | Rāga Sārang

जो ग र रुचे तो बसो श्रीगोवद्धन, गाम रुचे तो बसो नंदगाम। नगर रुचे तो बसो श्रीमधुपुरी सोभा सागर अ त

अ भराम ॥।१॥

स रता रुचे तो बसो श्रीयमुनातट, सकल मनोरथ पूरन काम। 'नंददास' कानन रुचे तो बसो भू म वृंदावन धाम ॥।२॥

If a mountain pleases you, then dwell at Shri Govardhan. If a village pleases you, then

dwell at Nandgaon. If a city pleases you, then dwell at the beautiful

city of Shri Mathura,

an ocean of incomparable beauty. ॥१॥

If a river pleases you, then dwell upon the bank of Shri Yamuna, where every cherished

desire is fulfilled. Nanddas says, if a forest pleases you, then dwell in the sacred land of

Vrindavan Dham. ॥२॥

✿✿✿

Afterward, Nanddas met Surdasji, and together they went to have the darshan of Shri Nathji. Tulsidasji also followed behind them. When they had the darshan of Shri Govardhannathji, Tulsidasji did not bow his head. Nanddas immediately understood, "He does not bow before anyone other than Shri Ramchandraji." Then Nanddas thought within himself, "Here, and also in Shri Gokul, I shall grant him the darshan of Shri Ramchandraji. Then he will understand the glory and divine power of Shri Krishna." Afterward, Nanddas offered this humble prayer to Shri Govardhannathji. The Doha:

कहा कह छ ब आज की भले बने हो नाथ । तुलसी-मस्तक तब नमे, धनुषबान लेहू हाथ ॥।

How can I describe Your beauty today, O Lord? Tulsi's head bows only when You hold the

bow and arrows in Your hands. ॥

✿✿✿

Hearing this prayer, Shri Nathji reflected within Himself through Shri Gusainji, "What My sevak has requested should indeed be honored." Afterward, Shri Govardhannathji assumed the form of Shri Ramchandraji and granted darshan to Tulsidasji. Upon receiving that darshan, Tulsidasji offered full sashtang dandavat pranam to Shri Govardhannathji. After completing the darshan, Tulsidasji came outside.

Then Nanddas departed for Shri Gokul, and Tulsidasji accompanied him. After arriving in Shri Gokul, Nanddas had the darshan of Shri Gusainji and offered full sashtang dandavat pranam. Tulsidasji, however, did not offer dandavat pranam. Then Tulsidasji said to Nanddas, "Just as you arranged that darshan there, please arrange the

same darshan for me here." Thereupon Nanddas humbly prayed to Shri Gusainji,

"This is my brother, Tulsidas. He does not bow before anyone other than Shri Ramchandraji." Shri Gusainji then said, "Tulsidasji, please be seated." At that time, Shri Gusainji's fifth son, Shri Raghunathji, was standing there. In those days, Shri Raghunathji had recently been married. Then Shri Gusainji said, "Shri Ramchandraji, Your sevak has come. Please grant him your darshan." At that moment, Shri Raghunathlalji and Shri Janaki Bahuji assumed the divine forms of Shri Ramchandraji and Shri Janakiji and granted darshan to Tulsidasji.

Upon seeing this, Tulsidasji offered full sashtang dandavat pranam. After receiving the darshan, Tulsidasji became filled with immense joy. Then he sang the following pada:

राग सारंग | Rāga Sārang

बरनौ अवध श्रीगोकुल गाम ।

उत बराजत जानकीवर इत ह स्यामा-स्याम।।

उहां सरजू बहत अभुत इहां श्रीजमुना नीर।

हरत क लम ल दोउ मूरत सकल जन की पीर ॥

म न ज टत सर क्रीट राजत संग लक्ष्मन बाल । मोर मुकुट रु बैन कर इहां नकट हलधर ग्वाल ॥

उहाँ केवट सखा तारे बहं स के रघुनाथ ।

इहाँ नृप जदुनाथ तारयौ कूप ग ह नज हाथ ॥।

उहां सबरी स्वग दीनो सील-सागर राम । इहां कुब्जा ल्याय चंदन कये पूरन काम ।।

भक्त हत श्री राम कृष्ण सुद्हय नर अवतार ।

दास 'तुलसी' दोउ आसा कोउ उबारो पार ।।

I sing the glory of Ayodhya and of the village of Shri Gokul.

There dwells the Lord of Janaki, and here dwell Shyama and Shyam.

There the sacred Sarayu flows in wonder, and here flows the holy water of Shri Yamuna.

Both divine forms remove the sins of the age of Kali and the suffering of all people.

There the jeweled crown shines upon His head, with young Lakshman beside Him. Here He wears a peacock-feather crown, holds the flute in His hand, and Haladhar with

the cowherd boys remains near Him.

There Raghunath smilingly delivered His friend, the boatman.

Here the Lord of the Yadus delivered the king by taking hold with His own hand.

There the ocean of compassion, Shri Rama, granted heaven to Shabari. Here He accepted Kubja's sandalwood paste and fulfilled her longing.

For the sake of His devotees, Shri Rama and Shri Krishna both assumed human

incarnations.

Sevak Tulsi prays: may either of the two carry me across to the other shore.

✿✿✿

After that, Tulsidasji offered dandavat pranam to Shri Gusainji and said, "Maharaj, Nanddas was formerly greatly attached to worldly pleasures. Now, however, he has attained such exclusive devotion. What is the reason for this transformation?" Shri Gusainji replied, "Nanddas was an excellent soul. Therefore, upon entering the Pushtimarg, he became firmly established in it. Now he has attained the state of complete devotional absorption (Vyasan Avastha). Thus, he has become steadfast."

Hearing these words from the holy lips of Shri Gusainji, Tulsidasji was greatly pleased. He offered dandavat pranam to Shri Gusainji, took His leave, and returned to Kashi. Such was Nanddas—a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace—that at his request both Shri Govardhannathji and Shri Raghunathlalji assumed the divine form of Shri Ramchandraji in order to grant darshan.

Prasang 5 – Nanddas's Translation of the Shrimad

Bhagavatam

One day, the thought arose in Nanddas's mind, "Just as Tulsidasji has rendered the Ramayana into the vernacular language, I too should render the Shrimad Bhagavatam into the vernacular." Thereafter, Nanddas completed the translation of the Tenth Skandha of the Shrimad Bhagavatam into the vernacular language. Then all the scholars of Mathura came together and humbly submitted to Shri Gusainji,

"Maharaj, until now we have earned our livelihood by reciting and explaining the Shrimad Bhagavatam. But now Your sevak, Nanddasji, has rendered the Shrimad Bhagavatam into the vernacular language. If this continues, no one will come to hear our discourses, and our livelihood will be lost. Now the remedy lies in Your hands." Shri Gusainji then called Nanddas and said, "Nanddas, by rendering the Shrimad Bhagavatam into the vernacular language, the livelihood of these Brahmins is being harmed. Therefore, keep only the Braj-lila portion up to the Panchadhyayi, and immerse the rest in Shri Yamunaji." Accepting Shri Gusainji's command as absolute, Nanddas preserved only the Braj-lila portion up to the Panchadhyayi and respectfully consigned the remainder of the Bhagavatam to Shri Yamunaji. Thus Nanddas was so obedient to the commands of Shri Gusainji and such a greatly blessed recipient of His grace.

Prasang 6 – Nanddas Meets Akbar's Maidservant

On another occasion, the Emperor Akbar and Birbal came to Shri Mathuraji. Birbal went to have the darshan of Shri Gusainji. At that time, Shri Gusainji had gone to Shri Nathji Dwar, while Shri Giridharji was at home. Birbal had the darshan of Shri Giridharji and then returned to Emperor Akbar. The Emperor asked, "Birbal, where had you gone?"

Birbal replied, "I had gone to Shri Gokul for the darshan of Dikshitji. Shri Gusainji has gone to Shri Govardhan for the darshan of Shri Nathji, and His son, Shri Giridharji, is at home. Therefore, I had the darshan of Shri Giridharji and have now returned."

The Emperor then said to Birbal, "In two days, We shall also go to Shri Govardhan. From there, you may go and have the darshan of Dikshitji." Two days later, Emperor Akbar's camp was established at Manasi Ganga in Govardhan. Birbal went to Gopalpur for the darshan of Shri Govardhannathji. After having darshan, he offered dandavat

pranam to Shri Gusainji and then returned to the imperial camp.

Later, Nanddas heard that Emperor Akbar's camp had been set up at Manasi Ganga in Govardhan. Among Akbar's attendants was a maidservant. She was a sevak of Shri Gusainji. Shri Govardhannathji bestowed great grace upon her and granted her darshan. That maidservant had great affection for Nanddas. Therefore, Nanddas went to Manasi Ganga to meet her.

There he began searching for her. He found her in a secluded place beneath the intertwined creepers of the trees, where she was preparing food. After finishing the cooking, she had offered Bhog. At that very time, Shri Govardhannathji Himself had come there. Nanddas beheld Shri Govardhannathji there. Having His darshan, Nanddas became filled with immense joy and said, "How greatly blessed she is!" Then Nanddas stood behind a tree, concealed from view, and sang the following kirtan:

राग टोडी | Rāga Toḍī

चत्र सराहत चतवत दु र मु र गोप बहोत सयानी । एकटक मेंझू क बदन नहार त पलक न मार त अलक समार त

जा न गई नंदरानी ॥।

प र गये परदा ल लत तवारी कंचन थार जब आनी । 'नन्ददास प्रभु' भोजन घर में उर पर कर धरचो सेन दई तब उह

उततें मु सकानी ॥

The very clever gopis praised the painting, yet again and again they turned to look

toward Him. Bending slightly, they gazed steadily upon His face without even blinking,

while adjusting their locks of hair. Mother Yashoda understood what was in their hearts.

□□

Then the curtain was drawn aside in the Lalit Tiwari, when the golden platter was

served. Nanddas says: then the Lord placed His hand upon His chest in the dining hall as

a sign and called the gopi, she responded from there with a gentle smile.

✿✿✿

Nanddas sang this kirtan there. Then the maidservant realized, "Nanddas has come here." She looked all around and saw Nanddas standing behind a tree. She said to him, "Why are you standing there hidden like this? Why don't you come over to me?" Nanddas replied, "It was the time of Rajbhog, and Shri Govardhannathji had come here to accept the Bhog. Therefore I remained standing here."

After the Bhog had been concluded and Anosar had taken place, she said, "I cannot adequately describe it to you, but here is the Mahaprasad of Shri Nathji. It also includes preparations made with milk. If it pleases your heart, please accept it, for you are a Brahmin." Nanddas replied, "Now I shall accept a little of each preparation."

Then both of them joyfully partook of the Mahaprasad. After performing achaman, they sat together. The maidservant then said to Nanddas, "It would be best if you did not go anywhere from here. This is Manasi Ganga. By the grace of Shri Giriraj Prabhu, I have attained this sacred place.

Therefore, it would be good if I never went to any other place, and it would be even better if I could always remain in your company." Nanddas replied, "Prabhu will surely arrange it in that way." Then the maidservant said, "These eyes should no longer be used to behold worldly things."

Afterward, during the night, Nanddas returned to his place at Manasi Ganga. Early the next morning, he came for the darshan of Shri Govardhannathji and had His darshan. That night, Tansen came before Emperor Akbar to sing. There he sang a pada composed by Nanddas. The pada is:

राग केदारो | Rāga Kedāro

देखो री देखो नागर नट ननत का लंदी तट गो पनके मध्य राजे मुकुट की लटका। का छनी क कनी क ट पीतांबर की चटक कुंडल करन मानो र व रथ की अटक ॥।

तत थेई ताता थेई सब्द उघटत उरप तरप ग त लेत मान पग की पटक। रास में श्रीराधे राधे मुरली में एही रट 'नंददास' गावे तहां नपट नकट ॥।

Look, dear friend, look! The graceful Divine Dancer is dancing upon the bank of the

Kalindi, standing among the gopis, with the tassel of His crown swaying beautifully.

The jingling waist ornament upon His sash, the brilliant flash of His yellow garment,

and the radiance of His earrings appear as though they have halted the chariot of the

sun. □□

The sounds of “tat thei, tata thei” resound as He dances, moving with graceful turns and sideward motions, striking the ground firmly with His feet. Throughout the rāsa dance,

“Shri Radhe, Radhe” is the constant refrain, and upon His flute this alone is repeated.

Nanddas sings there, remaining very near. □□

✿✿✿

Hearing this pada composed by Nanddas, Emperor Akbar asked Tansen, "Where is the one who composed this pada?" Birbal replied, "Sahib, he is here itself. He lives at Shri Nathji Dwar. He is a great poet and a Bhagavadiya." The Emperor then said to Birbal, "Bring him here immediately." Birbal replied, "Sahib, he will not come here in that manner. Tomorrow I shall go there and bring him."

The next day Birbal came to Gopalpur. He first had the darshan of Shri Gusainji. Afterward, Birbal said to Nanddas, "Nanddasji, Emperor Akbar has summoned you." Nanddas replied, "What business do I have with Emperor Akbar? I have no desire for wealth that I should go to him. Nor do I possess any wealth for Emperor Akbar to take. So what business do I have there?"

Birbal said, "If you do not go, then Emperor Akbar himself will come to you." Nanddas replied, "Do not bring him here. There is no place for crowds here. After the Sen Aarti, I shall offer dandavat pranam to Shri Gusainji, take His permission, and come to Manasi Ganga." After having the darshan of the Sen Aarti, Nanddas offered dandavat pranam to Shri Gusainji, took leave of Him, and came to Manasi Ganga.

There Emperor Akbar and Birbal were both seated. Seeing Nanddas, the Emperor received him with honor and offered him a seat. Then

Emperor Akbar said, "You composed the pada about the Rasa in which you wrote, 'Nanddas sings there, standing in the closest proximity.' Why do you speak such an untruth? Tell me, in what way were you so near?"

Nanddas replied, "You will not believe what I say. In your household there is a maidservant named Rupmanjari. Ask her. She knows." Emperor Akbar left Birbal seated with Nanddas and returned to his camp. There he questioned that maidservant, "Nanddas composed this pada about the Rasa. What is its true meaning?" Hearing these words from the Emperor, the maidservant immediately fell to the ground unconscious. At that very moment, she gave up her body and attained the Divine Lila.

The Emperor hurried back to where Nanddas was. When he arrived, he saw that Nanddas too had given up his body. He also attained the Divine Lila. Emperor Akbar was filled with great astonishment. He asked Birbal, "Why did both of them give up their bodies?" Birbal replied, "Sahib, they preserved their own sacred dharma.

This is not something that can be explained or spoken of. Therefore, this alone was the way." Afterward, Emperor Akbar returned to his camp. Later, the Vaishnavas heard what had happened. They came and informed Shri Gusainji, "Maharaj, Nanddasji left his body at Manasi Ganga in this manner." Shri Gusainji greatly praised him and said, "A Vaishnava should preserve his sacred dharma in exactly this way, keeping it hidden.

It should not be disclosed before others." Such were Nanddasji and that maidservant. Both of them kept their sacred dharma concealed. Thus Nanddasji was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace, upon whom Shri Gusainji always remained pleased. Shri Gusainji also revealed to him the glory of His own Svarupananda. Therefore, how can one possibly relate the full account of his divine life?

Varta 242 - Sagundas

Now the account of Sagundas Vairagi, a sevak of Shri Gusainji, who was a Brahmin from the eastern region, is explained together with its inner devotional significance.

Bhav Prakash (Revealing the Sentiment): In the Divine Lila, he is the beloved sakhi of Shri Chandravaliji. Her name is Champa. She manifested from Champakalata; therefore, her devotional sentiment is of the Rajasic nature.

Sagundas was born into a Brahmin family in Bengal. When he reached about thirty years of age, he came to Vrindavan. There he became a sevak of Rupa and Sanatana. After that, he remained there and never returned to his native land.

Prasang 1 – Sagundas Takes Refuge in Shri Gusainji

At first, Sagundas was a sevak of Rupa and Sanatana. On one occasion, he came to Shri Gokul together with Rupa and Sanatana. There Sagundas had the darshan of Shri Gusainji. As soon as he beheld Him, he experienced the vision of His divine, transcendental form. Then Sagundas thought within himself, "My brother, I have seen many swamis, scholars, and Brahmins, but never have I seen such a radiant and effulgent person." At that time, Shri Gusainji was singing kirtan. Sagundas went there and sat down. He listened to the kirtan and became immensely delighted.

Then he thought to himself, "These kirtans are sung in accordance with the teachings of the Shrimad Bhagavatam and according to the tradition of this path. I have never heard such kirtans anywhere else." Such were the thoughts that arose in the mind of Sagundas. Then another thought came to him, "I should not go anywhere else from here. I should remain here and continue listening to these kirtans." Afterward, all the Vaishnavas returned to their respective camps. Sagundas also returned to his lodging. He said to the companions who were with him, "My brothers, tomorrow morning I shall become a sevak of Shri Gusainji. His path is the true path. It appears to be supreme above all others."

The next day, after bathing, Sagundas came for the darshan of Shri Gusainji. At that time, five or seven other Vaishnavas were also seated there. Sagundas had already become acquainted with them, so he went along with them. Then Sagundas humbly prayed to Shri Gusainji, "Maharajadhiraj, please be merciful and grant me the Divine Name. I have now come to take refuge in You." Thereupon, Shri Gusainji bestowed the Divine Name upon Sagundas. Afterward, Sagundas learned all the practices and principles of the Path. Then Sagundas again prayed to Shri Gusainji, "Maharaj, please be merciful and grant me Brahmasambandh." Shri Gusainji instructed, "Sagundasji, tomorrow We shall grant you Brahmasambandh. Today you should observe fast." Sagundas observed the fast. The next morning, he arose early, attended to his bodily needs, cleaned his teeth, bathed, and then humbly prayed, "Maharajadhiraj, please grant me Brahmasambandh." Then Shri Gusainji granted him Brahmasambandh in the presence of Shri Navneetpriyaji. Sagundas offered a gift according to his means.

Afterward, Shri Gusainji went to take His meal. Then Shri Gusainji instructed him, "Sagundas, today you shall take Mahaprasad here." After completing His meal, performing achaman to purify His mouth, and accepting bira, Shri Gusainji placed before Sagundas the leaf plate containing the remnants of His own meal. Sagundas then accepted the Mahaprasad. Afterward, Shri Gusainji retired to rest. Thereafter, Shri Gusainji would daily expound the sacred discourse. Sagundas came every day to listen to these discourses.

Hearing the words from the holy lips of Shri Gusainji, he absorbed them deeply into his heart. In this way, all the principles of the Siddhanta became fully revealed within Sagundas's heart. Then he began composing kirtans. He composed many kirtans in praise of Shri Gusainji, Shri Acharyaji Mahaprabhu, and Shri Nathji. Later, when the birthday of Shri Gusainji arrived, Sagundas sang the following congratulatory kirtan:

राग बलावल | Rāga Bilāval

श्रीवल्लभगृह मंगल चार। पूरन पुरुषोत्तम प्रगटे हैं श्री वट्ठल अवतार ॥।

आवहु जीव न करहू बधाई ब्रजलीला वस्तार। पंच सब्द म ल बाजें बाजत प्रगटे नंददुवार ॥।

आंगन मो तन चौक पूराए भयो जस जैजैकार। 'सगुनदास' प्रभु गोकुल-जीव न सदासवदा करत बहार ॥।

Auspicious joy fills the house of Shri Vallabh. The Complete Supreme Lord has

manifested as Shri Vitthal in divine incarnation. □□

Come, O souls, offer your congratulations, for the divine pastimes of Braj are being expanded. The five kinds of festive instruments resound together, just as they did when

the Lord manifested at Nanda's doorway. □□

The courtyard has been adorned with pearl-like designs, and cries of victory and glory

arise everywhere. Sagundas says: the Lord, the very life of Gokul, forever delights in His

divine pastimes. □□

✿✿✿

Sagundas sang many such padas. Hearing them, Shri Gusainji became greatly pleased with Sagundas. Sagundas was a renunciate. He would wander throughout Braj, sitting in secluded places and singing kirtans. At times, Shri Thakurji Himself would grant him darshan. In this way, Shri Thakurji bestowed great grace upon him. While matters continued in this way, the festival celebrating the appearance day of Shri Acharyaji Mahaprabhu arrived. On that day, in the presence of Shri Gusainji, Sagundas sang the following congratulatory kirtan:

राग बलावल | Rāga Bilāval

प्रगट भए तैलंग कुल दीप। श्रीलछमन भट अ त आनं दत सुतमुख नरखत आय समीप । माय इल्लम्मा कू ख प्रगट

भयो, ज्यों उपज्यो मुक्ताफल सीप। 'सगुनदास' गुन कहत न आवे गुन गावत नवखंड सतद्वीप ॥। १॥

आए देव वमान च ढ़ च ढ़। महामहोच्छव दरसन कारन एक एक त आगें ब ढ़ ब ढ़ । बनु ग रधर इन सम कोऊ

नाहीं कहो कोऊ बातन ग ढ़ ग ढ़। 'सगुनदास' प्रभु सदा बराजो देत असीस मु न मंत्रन प ढ़ प ढ़ ॥।२॥

श्रीलक्ष्मनगृह आई नव न ध। प्रगटे जा न पूरन पुरुषोत्तम द्वार बुहारत फरत अष्ट सद् ध । बजत नसान भेरी

सहनाई दे खयत तहां सकल रद् ध। 'सगुनदास' गुन कहत न आवे गुन गावत सव व ध ॥।३॥

द्वारें आय गुनीजन ठाढ़े। प्रगटे पुरुषोत्तम श्रीवल्लभ सब दन आनंद मंगल बाढ़े । श्रीलछमन भट

दान देन को पट

भूखन म न मा नक काढ़े। 'सगुनदास' आस सब पूजी मान हू बरखत ईद्र अषादे ॥।४॥

नांतर लीला होती जूनी। जो पै श्रीवल्लभ प्रगट न होते तो वसुधा रहेती सूनी । दन दन नव छ ब यो राजत हैं ज्यों

कंचन में चुनी। 'सगुनदास' या घर कौ सेवक जस गायत जाकौ वेद मुनी ॥।५॥

The light of the Tailang lineage has manifested. Shri Lakshman Bhatt, filled with great

joy, came near and gazed upon the face of his son. He manifested from the womb of

Mother Illamma, just as a pearl is born within an oyster. Sagundas says that His virtues

cannot be fully described; they are sung throughout the nine regions and the seven

continents. □□१॥

The gods came again and again in their celestial chariots. Each one eagerly stepped

forward to behold the great festival of His manifestation. Other than Giridhar, there is

none equal to Him, whatever anyone may imagine or say. Sagundas prays: May the Lord forever remain present, while the sages continually recite blessings and sacred mantras.

॥।२॥

The nine treasures came into the house of Shri Lakshman. Knowing that the Complete

Supreme Lord had manifested, the eight supernatural perfections themselves went

about sweeping the doorway. War drums, kettledrums, and shehnais resounded, and

every form of prosperity was seen there. Sagundas says that His virtues cannot be fully

described; even Shiva and Brahma sing His glories. ॥३॥

The learned and virtuous gathered, standing at the doorway. With the manifestation of

Purushottam Shri Vallabh, joy and auspicious celebration increased every day. Shri

Lakshman Bhatt brought out fine garments, ornaments, jewels, and rubies to give in

charity. Sagundas says that every hope was fulfilled, and it seemed as though Indra

himself was showering abundant blessings. ॥४॥

Otherwise, the divine pastimes would have grown old. Had Shri Vallabh not manifested,

the earth would have remained empty. Day by day His ever-fresh beauty shines, like a

jewel set in pure gold. Sagundas says: I am a servant of this house, singing the glory of

Him whose praises are sung by the Vedas and the sages. ॥५॥

✿✿✿

Sagundas sang many such padas. Hearing these kirtans, Shri Gusainji became greatly pleased with him. Sagundas regarded Shri Acharyaji Mahaprabhu, Shri Gusainji, and Shri Govardhannathji as One.

Bhav Prakash (Revealing the Sentiment): The inner meaning of this account is that a Vaishnava should not maintain any sense of distinction between Shri Acharyaji Mahaprabhu, Shri Gusainji, and Shri Govardhannathji. Such was Sagundas Vairagi—a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace. Therefore, how can one fully describe his divine life?

Varta 243 - Dhodhi

Now follows the account of a sevak of Shri Gusainji named Dhodhi, who once sang a pada, and Shri Navneetpriyaji kept the rhythm by clapping. The inner devotional significance of his account is as follows.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the Divine Lila, her name is Dhara. She manifested from Champakalata; therefore, that is the nature of her devotional sentiment.

Dhodhi was born into a family of the Badi community in a village situated between Agra and Delhi. When he was about ten years old, he came into the company of a professional singer. Since Dhodhi had a beautiful singing voice, that singer kept him with himself. Within a short time, Dhodhi learned to sing and play musical instruments. He sang beautifully and also played the mridang very well. In this way, he reached the age of about thirty. Then his parents passed away. Afterward, he came to Agra, where he earned his livelihood by singing. One day, he came to Mahavan for some work, where many people of his own community lived. After staying there for a few days, he came to Shri Gokul.

Prasang 1 – Dhodhi Takes Refuge in Shri Gusainji

Dhodhi belonged to the Badi community. When he arrived in Shri Gokul, he had the darshan of Shri Gusainji at Thakurani Ghat. The darshan was profoundly divine and extraordinary. Then he thought within himself, "I shall become a sevak of Shri Gusainji." He then humbly prayed to Shri Gusainji, "Maharaj, please be merciful and accept me into Your refuge." Thereupon, Shri Gusainji accepted Dhodhi into His refuge and bestowed the Divine Name upon him. The very moment Dhodhi heard the Divine Name, the entire Divine Lila became revealed within him. Then Dhodhi humbly prayed to Shri Gusainji and sang the following pada:

राग सारंग | Rāga Sārang

दुपहरी झनक भई तामें आये पय मेरे मैं उ ठ कीनो आदर दुपहरी झनक०। आंको भ र ले गई तनकी तपत सब ठौर

ठौर दन चमक ॥।

रोम-रोम सुख संतोष भयो गयो अनंग तन तेन रह्यो तनक।मो ह मल्यो अब चतुर 'धोधी कौ प्रभु' मट गई बरह

की खनक ॥।

At the striking of midday, my beloved came. I rose at once and welcomed Him with

honor. □□ I drew Him into my embrace, and the burning of my body disappeared

completely. Radiance shone throughout every part of my being. □□

Every pore of my body became filled with joy and contentment. The torment of longing vanished, and only the body remained. □□ Now I have attained the wise Lord of Dhodhi.

The sharp pain of separation has been completely removed. □□

✿✿✿

Hearing this pada, Shri Gusainji became greatly pleased. He understood that Dhodhi had awakened remembrance of the Divine Lila. Afterward, Shri Gusainji instructed him, "Every day you should sing kirtan in the presence of Shri Navneetpriyaji." From that day onward, Dhodhi daily sang kirtans before Shri Navneetpriyaji.

Prasang 2 – Shri Navneetpriyaji Keeps Time to Dhodhi's

Kirtan

On one occasion, Shri Gusainji was staying at Shri Nathji Dwar. At that time, Dhodhi sang a pada in the presence of Shri Navneetpriyaji. Hearing it, Shri Navneetpriyaji became greatly pleased and kept the rhythm by clapping. At that very time, Shri Giridharji was standing there. Shri Giridharji was wearing gold bracelets on His hands. At once, He removed them, offered them first to Shri Navneetpriyaji as a sacred offering, and then placed them upon Dhodhi. Later, Shri Gusainji returned from Shri Nathji Dwar. When He heard what had happened, He became greatly pleased with Shri Giridharji and said, "You should have given him even more."

Bhav Prakash (Revealing the Sentiment): Why did Shri Gusainji say this? Because when Shri Navneetpriyaji Himself is pleased, what more could one desire? Even if one were to offer one's entire possessions in loving dedication, it would still be too little. In this way, Shri Gusainji's deep affection for Shri Navneetpriyaji is revealed.

Thus Dhodhi became such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace. He composed many padas describing the Divine Lila. By the grace of Shri Gusainji, Shri Thakurji granted him direct spiritual realization and experience. Therefore, how can one fully describe the divine life of Dhodhi?

Varta 244 - Chhitswami

Now follows the account of Chhitswami, the Mathuriya Chaube, a sevak of Shri Gusainji, whose padas are sung among the Ashtachhap poets. The inner devotional significance of his account is explained below.

Bhav Prakash (Revealing the Sentiment):

In the Divine Lila, Chhitswami is the manifestation of Shri Thakurji's cowherd friend Subal Sakha. In the daytime Lila, he is Subal Sakha, and in the nighttime Lila, she is Padma. Padma has deep affection for Shri Chandravaliji, and in the same way, Chhitswami had profound loving devotion toward Shri Gusainji in this world. She manifested from Chandrabhaga; therefore, the nature of his devotional sentiment is Tamasic.

Prasang 1 – Chhitswami's First Darshan of Shri Gusainji

Chhitswami was a Mathuriya Chaube. Everyone called him "Chhitu." There were five especially well-known Chaubes in Mathura, and among all five, Chhitu was the most famous. Whenever he saw women, he would tease and mock them. One day, all five Chaubes gathered together and said, "Brother! The Gusain of Gokul performs powerful enchantments. Whoever goes to him comes completely under his influence. Let us go and see how he performs these enchantments."

All five were close friends, but they were also rowdies. Together they took a counterfeit coin and a hollow coconut, filling the coconut with ashes. Then they planned, "Let us go to Gokul and try our tricks upon Shri Gusainji." Chhitu then said to the other four, "Let me go in first and use my cunning upon him. Afterward, you may come in." The other Chaubes agreed, "That is a good idea."

So Chhitu prepared himself for his deceitful scheme. He tied the hollow coconut around his waist, took the counterfeit coin, and all five of them set out from Mathura. They crossed the river by boat and arrived at Shri Gokul. Then Chhitswami said, "You all remain outside. I shall go inside first and see what sort of enchantments he performs. Afterward, you may come in." So Chhitu entered carrying the hollow

coconut and the counterfeit coin, while his companions remained outside.

It was just before the time of Utthapan. Shri Gusainji had already risen from His rest and was seated upon His seat, holding a book in His hand and reading it. At that moment, Chhitswami entered. As soon as he beheld Shri Gusainji, he saw not Shri Gusainji, but Shri Giridhariji Himself seated there. Immediately, deep remorse arose within him. He thought, "I came here intending to mock Him. But He is the very manifest Purna Purushottam. Shame upon me for coming to employ deceit against the Lord Himself!" While these thoughts filled his heart, he quietly hid the hollow coconut he had brought, then offered dandavat pranam to Shri Gusainji.

At once Shri Gusainji said to him, "Chhitswami! Are you well? Come! It has been a long time since I have seen you." With folded hands, Chhitswami humbly replied, "Maharaj, I belong to You." Saying this, he offered full sashtang dandavat pranam. Then he again prayed to Shri Gusainji, "Maharaj, please accept me into Your refuge. Please accept me as your own." Shri Gusainji replied, "You are a Chaube. You are worthy of our reverence. Everything is already accomplished for you. Why do you offer dandavat pranam to Me? And why do you speak in this way?"

Again, with folded hands, Chhitswami pleaded, "Maharaj, please forgive my offenses and accept me into Your refuge. I do not even know because of what offenses I have become so arrogant. My fortune has awakened because I have received Your darshan. Now please bestow such grace upon me that my pride may disappear. My only desire is to be known as yours. There was indeed great crookedness in my heart, but the very moment I beheld You, all that crookedness fled away.

Now I have sold myself entirely into Your hands. Do with me whatever You wish. You are the Giver, the Lord, the Protector of the humble, and the Ocean of Compassion. What fault of this insignificant soul should a Lord like You even consider? Therefore, Maharaj, please regard me as belonging entirely to You and make me Your sevak."

Recognizing the purity of Chhitswami's heart, Shri Gusainji—who is supremely compassionate—graciously said, "Chhitswami, come forward." After offering dandavat pranam once more, Chhitswami came forward and sat before Him. At that very moment, Shri Gusainji bestowed the Divine Name upon Chhitswami. Immediately thereafter, Chhitswami sang the following pada:

भई अब गरधर सो प हचान। कपटरूप ध र छ लवे आयो, पुरुषोत्तम न हं जान ॥।

छोटो बड़ो कछू न हं जान्यो, छाय रह्यो अज्ञान। 'छीतस्वामी' देखत अपनायो, श्री वट्ठल कृपा नधान ॥।

Now I have recognized Giridhar. He came in a disguised form to test me, but I did not

recognize Him as Purushottam. □□

I understood neither great nor small, for I remained covered by ignorance. Chhitaswami says: On seeing me, Shri Vitthal, the treasure of compassion, accepted me as His own. □□

✿✿✿

Meanwhile, the other four men who had remained outside began discussing among themselves, "Brother! Chhitu has fallen under the spell. If we stay here any longer, we too will come under it. Let us run away from here." So the four of them fled from there and returned to Mathura. Then Shri Gusainji said to Chhitswami, "You have brought an offering for me. Bring it here." Chhitswami thought to himself, "The coconut and the coin are both worthless. How can I possibly present them as an offering?"

Then another thought came to him, "If they remain in the storehouse, who will know where they came from?" Just then Shri Gusainji Himself said, "Chhitswami! You have brought a coconut as your offering. Why are you hiding it?" At once Chhitswami's face turned pale. He thought, "He truly is the Lord! If He knows that I have brought the coconut, then surely He also knows the intention behind it."

Then Chhitswami humbly prayed to Shri Gusainji, "Maharaj, You know everything that I have done. Please keep this matter concealed." Shri Gusainji replied, "Chhitswami, your reputation is well known throughout the world. Do not entertain any doubt in your mind. You now belong to Me. So why are you afraid? Bring the coconut here." Chhitswami remained silent, overwhelmed with remorse. Then Shri Gusainji instructed Haridas Khavas, "Haridas, untie the bundle he is carrying and bring the coconut from it."

Obeying Shri Gusainji's command, Haridas removed the coconut and the counterfeit coin from Chhitswami's bundle and placed them before

Shri Gusainji. Then Shri Gusainji said to Haridas Khavas, "Give half of the coconut to Chhitswami." Haridas split the coconut kernel into two pieces. He gave one half to Chhitswami, and from the other half he distributed a small portion to everyone present.

Then Shri Gusainji instructed Chhitswami, "Chhitswami, distribute a small portion of this to the four companions who came with you." Chhitswami offered dandavat pranam and carefully tied the remaining portion back into his bundle. Witnessing such boundless grace from Shri Gusainji, Chhitswami reflected within himself, "I was being swept away in the vast ocean of worldly existence, but He took hold of my arm and rescued me.

I was burning with remorse over the false coconut and the counterfeit coin that I had brought, and He has removed even that anguish. Shri Gusainji has shown me immeasurable grace." Filled with joy, Chhitswami immediately composed a new pada at that very moment. The pada is:

राग गोरी | Rāga Gorī

हौ चरणातपत्र की छया। कृपा संधु श्रीवल्लभनंदन बह्यो जात राख्यो ग ह ब हयां ॥।

नव नख शरद चंद्रमा मंडल त्र वध ताप मेटत छन म हयां। 'छीतस्वामी' ग रधरन श्री वट्ठल सुजस बखान सकत

श्रु त न हयां।।

I have come into the shade of the Lord's lotus feet. The ocean of compassion, Shri

Vallabha's Son, caught hold of my arm and saved me as I was being carried away. □□

The radiance of His shining toenails is like the circle of the autumn full moon, removing

the threefold sufferings in a single moment. Chhitaswami says: Even the Vedas are

unable to fully describe the glorious fame of Shri Vitthal, the lifter of Govardhan. □

✿✿✿

Chhitswami sang this kirtan before Shri Gusainji at that very moment.

Hearing it, Shri Gusainji became greatly pleased. Then Chhitswami offered dandavat pranam and said, "Maharaj, You are truly the Supreme Lord. Even the Shrutis—the Vedas themselves—cannot reach the limits of Your glory. Then what ability do others have to sing your praises?" After that, it was time for the Sandhya Aarti. Shri Gusainji said to Chhitswami, "Go now and have darshan."

Chhitswami entered the temple and, from the entrance screen, had the darshan of Shri Navneetpriyaji. As he looked, he saw Shri Gusainji standing inside the temple. Chhitswami thought to himself, "I left Shri Gusainji seated in the meeting hall. How is He standing here in the temple?" Then another thought came to him, "There must be another passage inside by which He has come." After having the darshan of the Sandhya Aarti, Chhitswami came outside.

There he saw Shri Gusainji seated upon His seat in the meeting hall. Chhitswami was filled with great astonishment, yet he could not understand how this had happened. Later, after the Sen Aarti, Chhitswami was served Mahaprasad. Then Shri Gusainji instructed him, "Tomorrow morning, go to Shri Giriraj and have the darshan of Shri Govardhannathji." That night, Chhitswami rested.

Early the next morning, after having the Mangala darshan of all seven Swarups, he had the darshan of Shri Gusainji. Then he crossed Shri Yamunaji and proceeded directly toward Shri Giriraj. He arrived at the time of Rajbhog and had the darshan of the Rajbhog Aarti of Shri Govardhannathji. There he saw Shri Gusainji standing beside Shri Govardhannathji. Chhitswami wondered within himself, "When did Shri Gusainji come here?"

After completing the darshan of Shri Govardhannathji, he came down from the temple and asked the sevaks there, "When did Shri Gusainji arrive here?" The sevaks replied, "Shri Gusainji is in Shri Gokul. He has not come here." Then Chhitswami reflected, "I clearly saw Shri Gusainji standing beside Shri Govardhannathji. Yesterday I also saw Him standing beside Shri Navneetpriyaji. And I saw Him seated in the meeting hall as well.

He grants darshan in all these places simultaneously. Therefore, He is truly the Supreme Lord." Holding this realization firmly in his heart, Chhitswami set out for Shri Gokul. He arrived there at the time of Utthapan Bhog. Shri Gusainji was seated upon His seat in the meeting hall. Chhitswami came forward and offered dandavat pranam. Shri Gusainji asked, "Chhitswami, have you had the darshan of Shri Govardhannathji?"

Chhitswami replied, "Maharaj, I had the darshan of Shri Govardhannathji, and standing beside Him I also had Your darshan." Shri Gusainji smiled. Then Chhitswami firmly realized within his heart that the divine forms of Shri Govardhannathji and Shri Gusainji are One. With this realization, he immediately composed and sang the following pada:

राग सारंग | Rāga Sārang

जे वसुदेव कये पूरन तप सो फल फ लत श्रीवल्लभ देह। जे गोपाल हुते गौकुल में सोई अब अइ बसे नज गेह ॥।

जे वे गोपबधू ही ब्रज में सो अब वेद ऋचा भई तेह। 'छीतस्वामी' ग रधरन श्री वट्ठल तेई एई एई तेई कछु न संदेह

□□

The fruit of the complete austerities performed by Vasudeva has now ripened in the form

of Shri Vallabh. He who was the protector of the cows in Gokul has now come and dwells

in His own home. □□

Those who were the cowherd maidens in Braj have now become the hymns of the Vedas.

Chhitaswami says: Shri Vitthal, the lifter of Govardhan, is that very same Lord—He is

indeed He, without the slightest doubt. □

✿✿✿

Hearing this kirtan, Shri Gusainji became greatly pleased. That same day, after the Sen Aarti, Shri Gusainji had Chhitswami take Mahaprasad at his own residence. On the third day, Chhitswami attended to his bodily duties, bathed in Shri Yamunaji, and, remaining in Aparas, came and stood before Shri Gusainji with folded hands. He then humbly prayed, "Maharaj, please be merciful and grant me Brahmasambandh." Thereupon, Shri Gusainji granted him Brahmasambandh before Shri Navneetpriyaji.

Afterward, Chhitswami prayed, "Maharaj, if You permit, I would like to return to my home." Shri Gusainji replied, "After you have the

darshan of the Rajbhog Aarti, We shall bid you farewell." After the Rajbhog Aarti was completed, Shri Gusainji was seated in His meeting hall, still observing Aparas. Chhitswami came, offered dandavat pranam, and again prayed,

"Maharaj, if You permit, I would like to return to my home." Shri Gusainji said, "Go home after taking Mahaprasad." Then Shri Gusainji, together with his sons, went to take His meal. With his own sacred hands, he placed a leaf plate before Chhitswami. After that, Shri Gusainji took his meal. When everyone had finished eating and performed achaman, Shri Gusainji returned and was seated in his meeting hall.

Chhitswami also performed achaman and came before Shri Gusainji. Then Shri Gusainji gave Chhitswami Mahaprasadi bira and said, "Chhitswami, now go to your home." Chhitswami offered dandavat pranam to Shri Gusainji and departed for Mathura. There he met the same four companions who had earlier come with him in a deceitful spirit. They asked him, "What happened there? We were certain that you had fallen under his enchantment."

Chhitswami replied, "Now I have become a sevak of Shri Gusainji. Therefore, I no longer have anything to do with your ways." Hearing these words from Chhitswami, the four men remained silent. Such was the glory and divine power of Shri Gusainji. By the grace of Shri Gusainji, Chhitswami became a great poet and composed many kirtans. Thus Chhitswami became a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 2 – Chhitswami Sings at Birbal's House

On another occasion, Chhitswami went to Birbal's house. Chhitswami served as Birbal's family priest. He had gone there to receive his annual allowance. Birbal arranged lodging for him in his house, and Chhitswami stayed there. During the last watch of the night, Chhitswami awoke, remembered Prabhu, and sang the following pada:

राग देवगंधार | Rāga Devagandhar

जै जै जै श्रीवल्लभराजकुमार। परमानंद कपट खंडन क र सकल वेद उद्धार ॥।

परम पुनीत तपो न ध पावन तन सोभा जुत सार। नगम सुकमुख क थत कृष्णलीलामृत सकल जीव न वस्तार ॥।

नजफल सुदृढ़ सुकृत सब कौ फल नवधा भिक्तप्रकार। दुरत दु रत अचेत प्रेत ग त ह तत प तत

उद्धार ॥।

नहीं म त नाथ कहां लो बरनों अग नत गुन वस्तार। 'छीतस्वामी' ग रधरन श्री वट्ठल प्रगट कृष्ण अवतार ॥

Victory, victory, victory to Shri Vallabh Rajkumar. He is supreme bliss, the destroyer of

deceit, and the one who upholds the true meaning of all the Vedas. □□

He is supremely pure, a treasure of austerity, and His sacred form is adorned with perfect beauty. The nectar of Krishna's divine pastimes, spoken by Shukadeva from the Vedas, is

spread for the upliftment of all living beings through Him. □□

He is the true fruit of His own divine purpose, the reward of all righteous deeds, and the

source of the nine forms of devotion. He removes sins, delivers those who are

unconscious of Him, rescues those who have fallen into ghostly states, and grants

salvation even to the fallen. □□

O Lord, my understanding is not sufficient to describe the countless extent of Your

virtues. Chhitaswami says: Shri Vitthal, the lifter of Govardhan, has manifested as the

incarnation of Shri Krishna. □

✿✿✿

Chhitswami sang this pada, and Birbal heard it. Birbal did not like it. He thought to himself, "Look at what he has described!" However, Birbal said nothing to Chhitswami and kept the matter in his heart. Afterward, Chhitswami arose, attended to his bodily duties, bathed in Shri Yamunaji, and offered Bhog to Shri Thakurji. After the Bhog had been concluded, he accepted Prasad.

Then, while sitting, Chhitswami began singing another kirtan: "Je Vasudev Kiye Puran Tap..." In the final verse he sang, "'Chhitswami' says: Shri Giridhar and Shri Vitthal are One and the Same—there is

not the slightest doubt." When Birbal heard this pada, he was greatly displeased. He said to Chhitswami, "Chhitswami! Just now you sang, 'They are One and the Same—there is not the slightest doubt,' and this morning you sang about the manifest incarnation of Shri Krishna.

The Emperor is a Muslim ruler. If he hears this, what answer will you give him?" Chhitswami replied, "If the Emperor asks me, then I shall answer him. But as for now, in my eyes, you are the true outsider. For such a misguided thought has arisen in your mind. Therefore, from this day onward, I shall not even look upon your face." Having thus rebuked Birbal, Chhitswami left and returned to Shri Gokul, to the presence of Shri Gusainji.

Meanwhile, a messenger went and informed the Emperor, "Sahib, Birbal's priest had come from Mathura, but after some disagreement he became upset with Birbal and left." The messenger related the entire incident in detail. Later, when Birbal came to the royal court, the Emperor asked, "Birbal, why has your priest become angry with you?" Birbal replied, "Sahib, Brahmins are like that. They become upset over the smallest matters."

The Emperor then said, "Tell Me, what exactly happened?" Birbal replied, "Sahib, he sang two padas in praise of Dikshitji. I merely said that if the Emperor were to hear them, what answer would he give? That is why he became angry." The Emperor then said to Birbal, "Birbal, did your priest say anything false? Have you forgotten what happened when I was once traveling by boat?

As the boat passed below Gokul, Dikshitji was seated upon the riverbank. He blessed me. At that time I possessed a jewel that produced five tolas of gold every day. I offered that jewel to Dikshitji. Taking it into His hand, Dikshitji asked Me, 'Have you truly given this jewel to Me?' He asked me this three times, and each time I replied, 'Yes, I have given it.' Then Dikshitji threw that jewel into Shri Yamunaji.

Afterward I said, 'Please give my jewel back to me.' Dikshitji reached His hand into Shri Yamunaji and brought up a handful of jewels. He said, 'Choose whichever one is yours.' I did not take any of them. Then he asked me three more times, 'Now, you will not ask for it again?' Three times I replied, 'No.' Then Dikshitji threw the entire handful of jewels back into Shri Yamunaji.

Birbal, have you forgotten this incident? Such a thing could never happen without the grace of God. Therefore, you should never

entertain such doubts. What you said to your priest was not proper. Dikshitji is the manifest Supreme Lord Himself. There is not the slightest doubt about this." In this manner, the Emperor spoke to Birbal. Hearing these words, Birbal remained silent. What answer could he possibly give?

Bhav Prakash (Revealing the Sentiment): Such is the divine glory of Shri Gusainji that even the Emperor, though a Muslim ruler, recognized that Shri Gusainji is the manifest Supreme Lord. Birbal, however, remained outwardly oriented. Therefore, he did not possess true knowledge of the divine nature of Shri Gusainji. Indeed, Shri Gusainji Himself would occasionally say, "Birbal is outwardly oriented."

Such was Chhitswami—a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 3 – Shri Gusainji Sends Chhitswami to Lahore

After rebuking Birbal, Chhitswami returned to Shri Gokul. At that time, however, Shri Gusainji and Shri Giridharji were at Shri Nathji Dwar. When Chhitswami arrived, Shri Gusainji heard that Chhitswami had renounced his means of livelihood and had come to Shri Gokul, where he was now staying. Shri Gusainji had already heard that Chhitswami had gone to Birbal to receive his annual allowance, but had now left after openly rebuking him.

While still at Shri Nathji Dwar, Shri Gusainji addressed some Vaishnavas from distant regions who had come for the darshan of Shri Govardhannathji and Himself. He said to them, "I am sending Chhitswami to your place. Please serve him well in every way." After receiving Shri Gusainji's permission, those Vaishnavas departed for their own country. Meanwhile, Chhitswami had come to Shri Gokul after becoming displeased with Birbal.

Since he did not find Shri Gusainji in Shri Gokul, he remained there for two or four days. Afterward, he went to Jatipura. There he had the darshan of Shri Govardhannathji and experienced great joy within his heart. After the Anosar of Shri Govardhannathji had been completed, Shri Gusainji came down from Shri Govardhan and took His seat in His meeting hall.

Chhitswami came before Shri Gusainji and narrated the entire incident with Birbal in full detail. Hearing Chhitswami's account, Shri Gusainji became greatly pleased. Then Shri Gusainji wrote a letter with His own hand to the Vaishnavas of Lahore who had previously come for darshan.

In the letter He wrote, "We are sending Chhitswami to you. Please take good care of him in every way." Shri Gusainji gave the letter to Chhitswami and said, "Chhitswami, go to Lahore." Chhitswami replied, "Maharaj, what shall I do by going to Lahore?" Shri Gusainji said, "I have already spoken to those Vaishnavas. They will look after you well and send you off with proper honor." Hearing the words of Shri Gusainji, Chhitswami sang the following pada:

राग नट | Rāga Naṭ

हम तो श्री वट्ठलनाथ उपासी। सदा सेवौं श्रीवल्लभ-नंदन कहा करौं जाय कासी ॥।

छां ड नाथ जो और रु च उपजत सो क हयत आसुरासी। 'छीतस्वामी' ग रधरन श्री वट्ठल बानी नगम प्रकासी ॥।

I am a worshipper of Shri Vitthalnath. I shall always serve Shri Vallabh's Son; why should

I go to Kashi? □□

O Lord, if attachment arises for anyone else after abandoning You, that is called a

demonic inclination. Chhitaswami says: The words of Shri Vitthal, the lifter of

Govardhan, are the very revelation of the Vedas. □

✿✿✿

Chhitswami sang this pada. Hearing it, Shri Gusainji understood the feelings of Chhitswami's heart—that he had no desire to go anywhere else. Then Chhitswami said to Shri Gusainji, "Maharaj, now that I have become a Vaishnava, it is not proper for me to beg from other Vaishnavas.

As for Birbal, my annual allowance was due from him, and I could have taken it from him by force if I wished. But, Maharaj, he spoke with the understanding of a mlechchha, so I answered him accordingly and left. Maharaj, apart from the lotus feet of my Master, I have no purpose anywhere else, nor shall I go anywhere else.

What work can I now undertake? How can I, after becoming a Vaishnava, go about begging?" Hearing these words, Shri Gusainji became greatly pleased and said, "This indeed is the dharma of a Vaishnava. This is exactly how it should be." Afterward, Shri Gusainji wrote another letter to the Vaishnavas of Lahore: "Chhitswami is unable to come there. This Brahmin is poor. If you are able to care for him, then please send him a hundi through a trustworthy messenger here."

A messenger carried Shri Gusainji's letter to Lahore and delivered it to those Vaishnavas. After reading the letter, they arranged a hundi for one hundred rupees and sent it. They also wrote a humble letter to Shri Gusainji: "Maharaj, every year we shall send such a hundi. Along with the hundi that we regularly send to You, we shall always send a separate hundi for Chhitswami."

When this letter reached Shri Gusainji, He read it and told Chhitswami everything that the Vaishnavas had written. Chhitswami became deeply delighted. Shri Gusainji also became greatly pleased with those Vaishnavas.

Bhav Prakash (Revealing the Sentiment): By renouncing Birbal, Chhitswami increased the glory of Shri Gusainji. Shri Gusainji, in turn, arranged for Chhitswami to receive an amount equal to the annual allowance that Birbal had previously given him. Therefore, Vaishnavas should maintain unwavering faith in Shri Govardhannathji. If one has such faith, how could Prabhu not care for that person? Thus, a Vaishnava should cultivate this kind of exclusive devotion.

Had Chhitswami obeyed Shri Gusainji's first instruction and gone to Lahore, he would have brought back wealth only once. But what would he have done afterward? Instead, because Chhitswami placed complete trust in Prabhu, provision was made for him throughout his entire life, and he never again had to seek support elsewhere. Therefore, every soul should take refuge in the one and only Prabhu. One should take exclusive refuge in Shri Vallabhadhish, by which all spiritual and worldly attainments are obtained.

Thereafter, the Vaishnavas of Lahore sent a separate hundi for Chhitswami every year along with the hundi they regularly sent to Shri Gusainji. Those Vaishnavas too became greatly blessed Bhagavadiyas and recipients of Shri Gusainji's grace. Therefore, how can one fully describe their divine lives?

Varta 245 - Ras Khan Saiyad Pathan

Now the inner meaning of the Varta of Ras Khan Saiyad Pathan, the sevak of Shri Gusainji, is explained.

Bhav Prakash (Revealing the Sentiment): He is a Rajas devotee. In the Divine Lila, her name is Rassiddha. She manifested from Chandrabhaga, and therefore her inner devotional sentiment corresponds to her. He was born into a Pathan family in Delhi.

Prasang 1 – Ras Khan's Worldly Attachment

Ras Khan lived in Delhi. He became deeply attached to the son of a wealthy merchant. Day and night he would remain in the boy's company. Whenever the boy ate something, Ras Khan would eat the remnants from his plate. Whenever the boy drank water, Ras Khan would drink the water left by him. Such was the depth of his attachment.

The people of Ras Khan's own community became very displeased of him and would say, "Why do you eat the leftovers of a Hindu? You have now become a kafir." Ras Khan replied, "I am whatever I am. But if any of you say another word to me, I will strike you down." Because of this, everyone became afraid of him. Such was the intensity of his attachment. In this way, many days passed.

Prasang 2 – Ras Khan's Heart Turns Toward Shri Nathji

One day, two Vaishnavas were talking among themselves. One of them said, "Brother, look! If there is attachment, it should be like the attachment Ras Khan has for that merchant's son. He follows him everywhere. He has abandoned concern for public opinion, caste, and everything else. If only such attachment were directed toward Prabhu, what more could one desire?"

At that time, Ras Khan was standing a little distance away in a distracted state. Seeing his condition, the other Vaishnava shook his head and curled his lip in disapproval. Ras Khan realized, "He shook his head because of me." He asked the Vaishnava, "Why did you shake your head at me?" The Vaishnava, becoming frightened, replied, "I did

not shake my head because of you. We were simply talking among ourselves."

Ras Khan said, "Tell me the truth, and I shall let you go. Otherwise, I shall strike you." Saying this, he drew his sword. The Vaishnava became frightened and said, "If you were to fix your heart upon Prabhu with the same attachment that you have for that boy, your life's purpose would be fulfilled." Ras Khan asked, "Who is this Prabhu of whom you speak? I do not know Him." The Vaishnava replied, "Prabhu is the One to whom this entire universe belongs as His divine glory."

Ras Khan asked, "If all this is His glory, then how shall I recognize Him?" The Vaishnava had a picture of Shri Nathji tucked into his turban. In that picture, Shri Nathji was adorned with a crown and Kachhani. He took out the picture and showed it to Ras Khan. The very moment Ras Khan looked upon the picture, his heart was transformed. Streams of tears flowed from his eyes. The affection he had for that boy completely disappeared.

Bhav Prakash (Revealing the Sentiment): This teaches that attachment itself belongs to Bhagavad-dharma. Therefore, even if it is first directed toward worldly things, in the end it leads the soul toward Prabhu. Hence, one's attachment should be genuine. Ras Khan's attachment to that boy was sincere. Therefore, Prabhu turned his heart toward Himself. His affection for the boy disappeared and became fixed upon Prabhu.

Then Ras Khan asked the Vaishnava, "Where does this Beloved reside?" The Vaishnava replied, "This Beloved resides in Braj." Ras Khan then said, "Give me this picture, lest I forget Him." The Vaishnava thought, "This soul appears to be a divine soul. Had he not been such a soul, his heart could never have changed in this way." Thinking thus, he gave the picture to Ras Khan.

The moment Ras Khan received it, he set out for Braj. Throughout his journey, whenever he came to a temple, he would have darshan. After each darshan, he would compare the deity with the picture. Nowhere did he find a form identical to the picture. In this way he arrived in Braj. He had darshan in Shri Vrindavan, Shri Mathuraji, and many other sacred places. Yet nowhere did he find the same form.

Then, while wandering, one day he climbed Shri Govardhan. At that time, the announcement for the darshan of Shri Nathji had been made. All the Vaishnavas began climbing the hill. Ras Khan also ran toward

the temple. At the Singhdwar stood a Brajvasi gatekeeper. He pushed Ras Khan away and drove him outside. Ras Khan then went and sat at Govind Kund. He thought within himself, "I have visited many Hindu temples, and nowhere did anyone push me away.

But here they have pushed me away. This means that such a Beloved truly resides here. Where such a Beloved lives, there must naturally be such strict guarding." Thinking thus, Ras Khan sat beside Govind Kund. He fixed his gaze upon the temple of Shri Nathji. Again and again he would say, "My Beloved lives in this house. Without having His darshan, I shall not go anywhere." Having made this firm resolve, he remained seated there.

He became completely unaware of hunger and thirst. In this manner, two days passed. On the third day, after the Rajbhog Aarti had been completed and Anosar had taken place, Shri Nathji thought, "Ras Khan has completely forgotten his bodily needs. He has now remained hungry for three days. If this continues, his life will leave him." Seeing his condition, Shri Nathji was moved with compassion.

At that very moment, Shri Govardhannathji expanded His own adornment and dressed Himself exactly as He appeared in the picture, wearing the same garments and ornaments with His own sacred hands. Accompanied by the cows, the cowherd boys, and His friends, He came there. Ascending to the summit of Shri Giriraj, He played His flute. The very moment Ras Khan heard the sound of the flute, he became certain, "The Beloved whom I saw in the picture is this very One."

With this conviction, he ran to embrace Shri Nathji. But at that very instant, Shri Nathji disappeared and returned to Shri Gokul. At that time, Shri Gusainji had finished his meal and was resting. Shri Nathji gently touched Shri Gusainji's hair with His sacred hand and awakened Him. Shri Gusainji awoke, had the darshan of Shri Nathji, touched His own face, and said, "Bhaktatapanivarakaya Namah."

Then Shri Nathji said to Shri Gusainji, "There is a divine soul, although he has taken birth in a great Muslim family. He has come here in this manner." Shri Nathji related the entire account and continued, "He has now remained hungry for three days. Today I granted him my darshan. But he ran toward Me to embrace Me. Therefore I came away from there. Now You should go to Shri Govardhan and bestow the Divine Name upon him. Then I shall accept him."

Shri Gusainji asked Shri Nathji, "Why did You run away from him?" Shri Nathji replied, "He ran toward Me to touch Me. I have made these three vows: I shall speak only with those souls upon whom You have bestowed Brahmasambandh. I shall allow only them to touch My divine body. I shall accept food only from their hands. Without Your relationship through Brahmasambandh, none of these three can be fulfilled for anyone."

Hearing these words, Shri Gusainji was filled with great joy. He immediately arose, came to the bank of Shri Yamunaji, crossed the river by boat, mounted a horse, and quickly proceeded to Shri Nathji Dwar. He went directly to Govind Kund and dismounted there. Ras Khan had the darshan of Shri Gusainji and thought, "He has come riding on horseback. He appears to be the Beloved's friend."

He then humbly prayed before Shri Gusainji, "Sahib, my Beloved lives in this house. My heart has become deeply attached to Him. I know that you are His friend. If You unite me with Him, it will be very good." Shri Gusainji became greatly pleased and asked, "How did you know that I am His friend?" Ras Khan replied, "From the very moment You arrived, Your eyes have remained fixed upon that very house."

Hearing this, Shri Gusainji became greatly pleased and said, "Go and bathe." Ras Khan bathed and came and stood before Shri Gusainji. Out of His grace, Shri Gusainji bestowed the Divine Name upon him. Then He instructed His attendant, "Take him into the temple." Shri Gusainji entered the temple, had the conch sounded, and offered the Utthapan Bhog to Shri Nathji. When the time came and the Bhog had been concluded, the attendant brought Ras Khan into the temple.

Ras Khan had the darshan of Shri Nathji and became filled with immense joy. Afterward, Ras Khan began to leave the temple. At that moment, Shri Nathji caught hold of his arm and said, "Hey, dear fellow! Where are you going now?" From that day onward, whenever Shri Nathji went out for Gocharan, He took Ras Khan with Him. Wherever Ras Khan beheld the Divine Lilas, he composed poems, dohas, chaupais, and savaiyyas describing those very Lilas.

Thus, he attained the perfection of Gopi-bhav. Such was Ras Khan—a supremely blessed Bhagavadiya and an exalted recipient of Shri Gusainji's grace. How can one fully describe his divine life?

Varta 246 - Yadavendradas Kshatriya

Now the inner meaning of the Varta of Yadavendradas Kshatriya, the sevak of Shri Gusainji, who lived in Agra, is explained.

Bhav Prakash (Revealing the Sentiment): He is a Sattvik devotee. In the Divine Lila, her name is Yadavi. She manifested from Chandrabhaga, and therefore her inner devotional sentiment corresponds to her.

Prasang 1 – Yadavendradas Receives Initiation and Seva

Yadavendradas lived in Agra. There he came into the association of Santdasji. Thereafter, he went to Shri Gusainji at Adel and humbly prayed, "Maharaj, please be merciful to me and bestow the Divine Name upon me." Shri Gusainji said to Yadavendradas, "Go and bathe." Yadavendradas went to bathe. After bathing, he returned and again prayed, "Maharaj, please be merciful and bestow the Divine Name upon me." Out of His grace, Shri Gusainji bestowed the Divine Name upon him. Afterward, he had him perform Nivedan. Then Yadavendradas offered a gift according to his capacity.

He remained there for a few more days. Then he prayed to Shri Gusainji, "Maharaj, my heart's desire is to perform Seva. Please be merciful and assign me a Seva, so that I may perform it." Shri Gusainji became greatly pleased and kept him in His personal Seva. Thus, Yadavendradas served Shri Gusainji. Shri Gusainji was always greatly pleased with Yadavendradas. Whenever there were confidential teachings of the Path, Shri Gusainji would explain them all to Yadavendradas.

Indeed, Shri Gusainji kept nothing hidden from him concerning the teachings of Shri Subodhiniji or the Karika. He explained everything to Yadavendradas in full detail. Later, whenever Shri Gusainji went for the darshan of Shri Govardhannathji, Yadavendradas accompanied Him. From then on, he accompanied Shri Gusainji every day in this manner.

Prasang 2 – The Divine Vision of Shri Swaminiji

and Shri

Govardhannathji

One day, while traveling, Shri Gusainji was resting. At that time, Yadavendradas saw that Shri Swaminiji and Shri Govardhannathji were resting together, Their arms lovingly placed around each other's necks. He also beheld Them adorned in all Their ornaments, delighting in joyful laughter and loving pastimes.

Bhav Prakash (Revealing the Sentiment): This teaches that within Shri Gusainji reside both the mood of Shri Swaminiji and the mood of Purushottam. Out of His grace, He revealed this divine vision to Yadavendradas.

Yadavendradas was left utterly astonished. He thought within himself, "What is this that I have seen?" After some time, Shri Gusainji awoke. He asked Yadavendradas, "Why do you appear so astonished today?" Yadavendradas humbly replied, "Maharajadhiraj! Today I witnessed this divine vision and had such extraordinary darshan." Shri Gusainji simply smiled. In this way, He continually showered His grace upon Yadavendradas. There are many such accounts of Yadavendradas.

Whenever he had the darshan of Shri Gusainji or Shri Govardhannathji, he would compose a pada exactly according to the divine vision he had received and sing it. On one occasion, when the birthday of Shri Gusainji arrived, Yadavendradas composed and sang the following pada:

राग देवगंधार | Rāga Devagandhar

श्री गोकुल घर घर अ त आनंद। पौष कृष्ण नौमी दन प्रगटे पूरन परमानंद ॥१॥

श्रीवल्लभकुल उदै भयो है मानौ पूरन चंद। भक्तनकाज धरी नर देही सुंदर आनंद कंद ॥२॥

जहां तहां नाचत नरनारी गावत गीत सुछंद। 'यादों' श्री वट्ठलनाथ भैया हो दू र कये दुःख द्वंद ॥३॥

Great joy fills every home in Shri Gokul. On the ninth day of the dark half of the month

of Paush, the Complete Supreme Bliss manifested. □१॥

The lineage of Shri Vallabh has arisen like the full moon. For the sake of His devotees, He

assumed a human form, the beautiful source of all joy. □२॥

Everywhere men and women dance and sing beautiful songs. Yado says: Shri Vitthalnath

has removed the sorrows and conflicts of all. ॥३॥

✿✿✿

Yadavendradas sang many such padas. Whatever Divine Lila he beheld, he would sing exactly according to that vision. He sang these kirtans in the sacred presence of Shri Gusainji. Hearing them, Shri Gusainji became greatly pleased. Then, on one occasion, Yadavendradas sang a congratulatory pada celebrating Janmashtami. The pada is as follows:

राग धनाश्री | Rāga Dhanāshrī

जसोदा जायो है सुत नीको। आनंद भयो सकल गोकुल में गोप वधू लाई टीको ॥।

अक्षत दूब रोचना वंदन नंदे तलक दहींको। अचल वा र वा र मुख नरखत कमल नैन प्यारो जीको ॥।

अपने अपने भवन तें नकसी पह र चीर कमीको। 'यादवेंद्र' ब्रजकुल प्र तपालक कस काल भय भीको ॥।

Yashoda has given birth to a beautiful son. Great joy has spread throughout all of Gokul,

and the cowherd women have come bearing auspicious marks of celebration. ॥

They offer unbroken rice, sacred grass, fragrant ceremonial paste, and blessings, and

they apply a tilak of curd to Nanda. Again and again they lovingly gaze upon the dear

lotus-eyed Child's face without tiring. ॥

Each one comes out from her own home, dressed in her finest garments. Yadvendra

says: The protector of the families of Braj has appeared—why should there now be any

fear of Time or death? ॥

✿✿✿

This congratulatory song was sung by Yadavendradas at the time of the Tilak ceremony. Hearing it, Shri Gusainji became greatly pleased. Thereafter, Yadavendradas composed many such padas. The Divine Lila became firmly established within his heart. Whatever realization of the Divine Lila he experienced, he would compose and sing a pada exactly according to that experience. Shri Govardhannathji also remained personally manifest to him with direct divine experience.

Thus, Yadavendradas Kshatriya became a supremely blessed Bhagavadiya and an exalted recipient of Shri Gusainji's grace. Therefore, there is no end to the account of his divine life. How can it ever be fully described?

Varta 247 - Govind Swami Sanodhiya Brahmin

Now the sentiment of the account of Shri Gusainji's sevak Govind Swami, a Sanodhiya Brahmin who lived in Mahavan, whose padas are sung among the Ashtachhap poets, is described.

Bhav Prakash (Revealing the Sentiment): Govind Swami is the manifestation of Shri Thakurji's intimate friend Shridama Sakha in the Divine Lila. In the daytime Lila, he is Shridama Sakha, and in the nighttime Lila, she is Bhama, one of Shri Chandravaliji's sakhis. Therefore, here also he is deeply attached to the divine form of Shri Gusainji. She manifested from Vishakha, and therefore embodies the sattvic devotional sentiment.

Prasang 1 – Govind Swami Meets Shri Gusainji

At first, Govind Swami lived in the village of Antari. There he was known as a Swami and had many sevaks. Yet Govind Swami was an exalted Bhagavadiya devotee. Later, Govind Swami came from Antari to Braj and settled in Mahavan. He thought, "This is the sacred land of Braj. How can one fail to attain the lotus feet of Shri Bhagavan here?" Govind Swami was also a great poet and composed devotional padas. Whoever learned his padas and sang them before Shri Gusainji would receive prasad from Shri Gusainji, who would become greatly pleased.

Those singers would return to Govind Swami and say, "We sing the padas you composed before Shri Gusainji in Shri Gokul. He becomes greatly pleased and has prasad given to us. Therefore, please teach us more of your compositions." Hearing this, Govind Swami would think to himself, "Everything worthwhile is in Shri Gokul, and Shri Gusainji is there. Yet somehow I have not been able to meet him." After many days, one of Shri Gusainji's sevaks happened to be traveling to Shri Vrindavan for some work. By the Lord's will, he met Govind Swami.

The two sat together in a secluded place. During their conversation, Govind Swami asked, "How can one truly recognize the direct Divine Lila of Shri Thakurji?" The Vaishnava replied, "I will tell you later." Govind Swami said, "I have long been eager to know this. Yet you say you will tell me later. Where will we again find such privacy? Please

be merciful and tell me now." Seeing Govind Swami's intense eagerness, the Vaishnava replied, "At present, Shri Thakurji has placed Himself completely under the loving care of Shri Gusainji, Shri Vitthalnathji. Therefore, only through him can one attain the lotus feet of Shri Thakurji. There is no need to seek any other refuge."

Hearing this, Govind Swami became filled with intense eagerness and enthusiasm. He said to the Vaishnava, "Come with me." They stayed there for the night, and early the next morning the two traveled together to Shri Gokul. At that time, Shri Gusainji had offered Rajbhog to Shri Thakurji and was standing on the banks of Shri Yamunaji performing the Sandhyavandan. They arrived just then. The Vaishnava said, "This is Shri Gusainji." Seeing him, Govind Swami thought to himself, "He appears to be a great performer of Vedic rituals. He is engaged in ritual observances. How can Shri Thakurji be attained through someone like this?"

While these thoughts occupied his mind, Shri Gusainji completed his Sandhyavandan and Tarpan. Then Shri Gusainji said, "Govinddas, when did you arrive?" Govind Swami replied, "Prabhu, I have just arrived." After that, Shri Gusainji went to the temple, and Govind Swami followed him. As he walked, Govind Swami kept thinking, "He has never seen me before. How did he recognize me? There must be some deeper reason." Shri Gusainji entered the temple and completed the Bhog ceremony. Then the doors were opened for darshan. Govind Swami had darshan during the Rajbhog Aarti and beheld the directly manifest, blissful, nectar-filled child form of Shri Thakurji's Divine Lila.

At that moment, Shri Gusainji bestowed his grace upon Govind Swami. Afterward, Shri Gusainji came outside. Govind Swami then submitted, "Maharaj! You present yourself outwardly in a concealed way. Here, the Lord Himself is directly manifest, yet outside you perform the Vedic rituals." Shri Gusainji replied, "The Path of Bhakti is like a flower, while the Path of Karma is like a thorny hedge."

Bhav Prakash (Revealing the Sentiment): A flower cannot flourish without protection. Therefore, the Vedic path of Karma serves as the protective thorny fence around the flower of Bhakti. Without that protective fence, the flower of devotion cannot be preserved, and without such care, the flower itself cannot survive.

Therefore, this truth is a confidential one. Outwardly, the accepted scriptural practices are maintained. Hearing these words, Govind Swami became greatly pleased. Then Govind Swami again prayed to

Shri Gusainji, “Maharaj, please bestow your grace upon me.” Shri Gusainji instructed him, “Go and bathe.” Govind Swami immediately bathed and returned in a state of ritual purity. Shri Gusainji mercifully bestowed the Divine Name upon him and then performed his Samarpan (Brahmasambandh).

Afterward, the Anosar was completed. Shri Gusainji then went to take his meal. Govind Swami also… Shri Gusainji personally placed a leaf plate of Mahaprasad before Govind Swami with His own sacred hands. After honoring the Mahaprasad, Govind Swami performed achaman and offered dandavat pranam to Shri Gusainji. Thereafter, Govind Swami remained in Shri Gokul. Shri Gusainji was always pleased with Govind Swami and bestowed abundant grace upon him. Thus, Govind Swami became one of the greatly blessed Bhagavadiyas who was a special recipient of Shri Gusainji’s grace.

Prasang 2 – Govind Swami Becomes Govinddas

Previously, Govind Swami had lived in Antari, where he had many sevaks and was known as "Govind Swami." One day, some people from Antari came to Shri Gokul. Govind Swami was sitting on the steps of Yashoda Ghat. Those people had heard that Govind Swami was living in Shri Gokul, and they had come to receive the Divine Name from him. They asked, “Where does Govind Swami live?” Making inquiries, they arrived at Govind Swami’s house. His sister, Kanhabai, told them, “Govinddas has gone to bathe.”

They then went to Yashoda Ghat and asked Govinddas, “Where is Govind Swami?” Govinddas replied, “He died a long time ago.” The people returned to the house. By then, Govinddas had also come home. The visitors recognized him and said, “You are the very person who told us that Govind Swami had died!” Then they asked, “Swami, why did you tell us that he had died?” Govind Swami replied, “If he has not died already, then he will die now.”

Bhav Prakash (Revealing the Sentiment): Why did Govinddas speak in this way? Because a Bhagavadiya should never speak falsely. The visitors had asked specifically for Govind Swami. Therefore, Govinddas replied that "Govind Swami has died," because he no longer regarded himself as a Swami. He had now become a das—a servant (sevak) of the Lord.

Then Govinddas told them, “Now go to Shri Gusainji and receive the Divine Name.” They replied, “Please take us to Shri Gusainji.” Govinddas led them to Shri Gusainji, who bestowed the Divine Name

upon them. They remained in Shri Gokul for four days and then returned to Antari. Thus, Govinddas became one of the greatly blessed Bhagavadiyas who was a special recipient of Shri Gusainji's grace.

Prasang 3 – Govinddas' Reverence for Shri Yamunaji

Govinddas would never bathe in Shri Yamunaji. He would not even immerse his feet in her waters. Instead, he bathed using water drawn from a well. He would roll in the sacred sand of Shri Yamunaji's banks. He would take only a handful of Yamunaji's water and drink it. He would not even perform achaman with her water. Such was his devotional sentiment toward Shri Yamunaji. He regarded Shri Yamunaji as the direct manifestation of Shri Swaminiji. He would say, "How can I place this body, which has no spiritual worth, into her?"

With such profound devotional feeling, he constantly contemplated the true divine form of Shri Yamunaji. Govinddas was deeply filled with this devotional sentiment. One day, Shri Balakrishnaji and Shri Gokulnathji, the two brothers, were bathing in Shri Yamunaji. At that time, Govinddas was standing on her bank. The two brothers said to one another, "Today we shall make Govinddas bathe in the Yamuna." They seized Govinddas and began leading him into the river. Govinddas pleaded, "Maharaj! Please do not put me into Shri Yamunaji. If you force me into her waters, the responsibility will not be mine—it will be yours.

This is Shri Yamunaji. She is the direct manifestation of Shri Swaminiji. She is the very embodiment of the Divine Lila. How can I place this material body into her?" When Govinddas spoke these words, the two brothers released him. At that very moment, both of them received the vision of Shri Yamunaji's divine Lila form. Govinddas then said, "Maharaj, only the very finest offerings should be presented here." He spoke in this way because he recognized her true divine identity. Thus, Govinddas became one of the greatly blessed Bhagavadiyas who was a special recipient of Shri Gusainji's grace.

Prasang 4 – The Explanation of the Venu Geet

On one occasion, at night, Shri Gusainji was explaining the final verse of the Venu Geet, from the eighteenth chapter of the Tenth Skandha of Shrimad Bhagavatam.

The verse is as follows:

गा गोपकैरनुवनं नयतोरुदारवेणुस्वनैः कलपदेस्तनुमृत्सु सख्यः। अस्पन्दनं ग तमतां पुलकस्तरूणां

नय गपाशकृतलक्षणयो व चत्रम्॥

O friends, when those two brothers wandered through the forests with the cowherd boys, the noble sound of Their flute echoed with sweet musical notes. Then a wonderful

sight appeared. All moving creatures became completely still, while the trees thrilled

with horripilation. By these signs, marked by the ropes used for binding the calves, their

footprints were clearly seen.

✿✿✿

Shri Gusainji was explaining this verse to Govinddas. As he continued the explanation, midnight passed. Then Shri Gusainji arose to retire for the night. He instructed Govinddas, “Now you should also go and take rest.” Govinddas offered dandavat pranam to Shri Gusainji and departed.

In another sitting place, Shri Balkrishnaji, Shri Gokulnathji, and Shri Govindrayji were seated together, laughing and playing with one another. Several Vaishnavas were also sitting there. Govinddas came to that gathering. Shri Gokulnathji asked him, “Govinddas, where are you coming from at this hour?” Govinddas replied, “Maharaj, I have come from Shri Gusainji’s presence.” Shri Gokulnathji then asked, “What discussion was taking place there?” Govinddas answered, “Maharaj, Shri Gusainji was explaining the final verse of the Venu Geet.”

Shri Gokulnathji asked again, “What explanation did He give?” Govinddas replied, “Maharaj, when the Lord Himself explains His own words, what more can anyone else say? Who could possibly equal His explanation?” Then Shri Gokulnathji said, “Govinddas has truly understood the divine nature of Shri Gusainji.” After this, Govinddas returned to his home. Thus, Govinddas was such an exalted Bhagavadiya.

Prasang 5 – Shri Nathji Returns for Rajbhog

One day, Shri Nathji and Govinddas were playing together near Apsara Kund. From there, Govinddas came up to Govardhan Hill. When he arrived, he saw that the Rajbhog Aarti had already been completed. Govinddas said, “Who has offered Rajbhog here? Shri Nathji is only just now coming.” Upon hearing this, Shri Gusainji had the offerings prepared again. Rajbhog was offered once more, the Aarti was performed again, and afterward the Anosar took place.

Bhav Prakash (Revealing the Sentiment): A question may arise here: If Shri Nathji was not present in the temple, then who accepted the seva? The explanation is that, in Shri Acharyaji's Pushtimarg, Shri Thakurji resides according to the discipline of Maryada-Pushti. At the same time, in His aspect as Pushti Purushottam, He accepts all offerings, garments, ornaments, and articles everywhere. For public darshan, He remains according to the discipline of Maryada and does not speak. Thus, the Lord possesses two modes of manifestation: One is the Bhaktoddharak form, which personally uplifts His devotees. The other is the Sarvoddharak form, which, according to the discipline of Maryada-Pushti, remains seated upon the throne and grants darshan to everyone.

The Bhaktoddharak form is not visible to all. Only when a devotee develops sufficient love does the Lord reveal Himself in that form. Otherwise, acceptance of offerings and darshan occurs through the Maryada-Pushti form. The Bhaktoddharak form may leave the throne and appear externally in whatever form is appropriate—a youth, an elder, a cowherd, or any other form—to speak with His devotee and grant direct experience. Through the Maryada-Pushti form, He also speaks and grants realization. Here, Govind Swami experienced the Bhaktoddharak form directly.

Although Shri Gusainji had already offered Rajbhog according to Shri Acharyaji's established discipline, and Shri Nathji accepted it in His Sarvoddharak form, because of the special realization of a devotee like Govind Swami, Shri Gusainji offered Rajbhog once again. This should be understood in this way. Therefore, whenever there is direct divine instruction or a special command conveyed through a Vaishnava, it should be understood as Bhagavan's grace. Recognizing this as the Lord's own wish, Shri Gusainji offered Rajbhog again.

Govind Swami, Kumbhandasji, and Gopinathdas Gwal were the three intimate companions of Shri Nathji. Shri Gusainji revealed everything openly to them. Whenever Shri Nathji spent time in seclusion, He would play with Govinddas near Puchhari. Govinddas always remained in Shri Nathji's company.

One day it was time for Rajbhog. Shri Nathji came from the direction of Puchhari to accept Rajbhog, with Govinddas beside Him. At that same time, Gopaldas Bhitariya was returning from bathing at Apsara Kund and climbing Govardhan Hill. He saw Shri Nathji and Govinddas together. Gopaldas informed Shri Gusainji, “Maharaj, I saw Govinddas and Shri Govardhannathji coming together from the direction of Puchhari.” Shri Gusainji heard this and remained silent. Later, Rajbhog took place. Such was Govinddas, the intimate companion of Shri Nathji in His private pastimes. Thus, he became one of the greatly blessed Bhagavadiyas who was a special recipient of Shri Gusainji's grace.

Prasang 6 – Govinddas Adjusts Shri Nathji's Turban

On another occasion, Shri Gusainji was seated in His audience hall at Shri Nathjidwar. The time for Utthapan had arrived. Govinddas went up for darshan. There he saw that the folds of Shri Nathji's turban had come loose. Shri Nathji had tied the turban Himself, and Govinddas was skilled at arranging turbans. Govinddas asked, “Maharaj, why have the folds of Your turban come loose?” Shri Nathji replied, “You arrange the folds for Me.” Govinddas entered inside and adjusted the folds of Shri Govardhannathji's turban. Just then, Shri Gusainji arrived upstairs.

A temple attendant said to Shri Gusainji, “Maharaj, Govinddas has touched Shri Nathji. He entered the sanctum and adjusted the folds of Shri Nathji's turban.” Hearing this, Shri Gusainji remained silent. The attendant spoke again, “Maharaj, the ritual purity has been disturbed.” Shri Gusainji replied, “Shri Nathji cannot become impure by being touched by Govinddas. Therefore, offer the Sandhya Bhog.” Thus, Shri Gusainji gave His command.

Bhav Prakash (Revealing the Sentiment): Why did Shri Gusainji say this? Because during the Anosar, Shri Nathji plays with Govinddas, embraces him, and even climbs upon him. Therefore, Shri Nathji is never rendered impure by Govinddas' touch. Furthermore, Govinddas was himself a Brahmin, so even according to Vedic discipline there was no violation. Thus, Govinddas was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace.

Prasang 7 – Shri Nathji Throws Pebbles

On one occasion, Govinddas was standing in the Jagmohan singing

kirtan. Shri Govardhannathji threw a small pebble at his back. He threw one pebble, then another. Govinddas flicked one back with his fingers. Shri Nathji immediately started in surprise. Shri Gusainji turned around and looked. He saw that only Govinddas was standing in the Jagmohan; no one else was there. Shri Gusainji asked, “Govinddas, what have you done?” Govinddas replied, “Maharaj, 'One's own child is cherished, but another's is scolded.' He threw three pebbles at me first. Just look at my back!”

Then Govinddas showed Him his back and said, “When children are playing, who becomes angry with whom?” Hearing this, Shri Gusainji remained silent. Afterward, Shri Gusainji began adorning Shri Nathji with His ornaments. Govinddas resumed singing kirtan. In this way, Govinddas was always playing with Shri Govardhannathji. Thus, Govinddas became such a greatly blessed Bhagavadiya and special recipient of Shri Nathji's grace.

Prasang 8 – A New Dhamar

Once, during the spring season, Shri Gusainji had completed Shri Nathji's Sen Bhog and was offering Him a betel leaf. Govinddas stood in the Manikotha singing kirtan in the Dhamar style. He then began singing a newly composed Dhamar.

राग कल्यान | Rāga Kalyān

श्रीगोवद्धनराय लाला। तहारे चंचल नैन वसाला। तहारे उर सोहे बनमाला, तातें मोही सकल ब्रजबाला ॥।धु०॥

खेलत खेलत तहां गए जहां प नहा र नकी बाट। गागर ढोरी सीस तें कोऊ भरन न पावे घाट ॥।१॥

नंदराय के ला ड़ले ब ल ऐसो खेल नवा र। मन में आनंद भ र रह्यो मुख जोव त सकल ब्रजना र ॥।२॥

अरगजा कुंकुम घो र के प्यारी लीनो कर लपटाय। अचका अचका आइ के भाजी ग रधर गाल लगाय ॥।३॥

O beloved Shri Govardhanray! Your restless eyes are large and beautiful. A forest garland

adorns Your chest, and because of this, all the maidens of Braj are enchanted by You.

॥।धु०॥

While playing, you went to the place where the water-carrying women pass. No one was

able to fill her water pot or carry it upon her head from the riverbank. ॥१॥

O beloved son of Nanda, enough of such playful mischief! All the women of Braj stood

gazing upon Your face, their hearts filled with joy. ॥२॥

The beloved maidens mixed fragrant saffron and kumkum and took it into their hands.

Coming close again and again, they playfully rushed forward and lovingly applied it to

Giridhar's cheeks. ॥३॥

Govinddas sang only the first three lines of the Dhamar and then fell silent. He was unable to continue any further. Shri Gusainji then asked, “Govinddas, why have you stopped singing the Dhamar?” Govinddas replied, “Maharaj, the Dhamar has fled, and my mind has become completely absorbed.” “Suddenly, suddenly He came, embraced Giridhar around the neck...” “But then he disappeared. Therefore, only that much remained in my heart.” “Maharaj, once He departed, how could the play continue? How could I sing anything further?”

Hearing this, Shri Gusainji became greatly pleased. After performing the Sen Aarti and putting Shri Nathji to rest, Shri Gusainji came downstairs. The final line of the Dhamar, which had remained unfinished, was then completed by Shri Gusainji Himself. The concluding line is as follows:

इ ह व ध होरी खे लहीं ब्रजवा सन संज लाइ, लाला। श्रीगोवद्धनघर रूप पर 'जन गो वंद' ब ल ब ल जाइ, लाला॥

In this way, O Beloved, You will play Holi together with the people of Braj. Seeing the

beautiful form of Shri Govardhan-dhar, servant Govind again and again offers himself in

loving surrender, O Beloved.

Thus, Govinddas was such a greatly blessed Bhagavadiya and a special recipient of Shri Gusainji's grace.

Prasang 9 – Shri Nathji's Torn Garment

Once, during the winter season, Shri Gusainji was staying at Shri Nathjidwar. On one occasion, Shri Govardhannathji and Govinddas were on the Puchhari side, at a place called Shyam Dhak. There, beneath a dhak tree, Shri Nathji and the cowherd boys were all playing together. Sometimes Shri Nathji would climb the dhak tree and play His flute, calling all the cowherd boys. A short distance from the Shyam Dhak was a raised platform. Govinddas was sitting there, singing kirtan. Shri Thakurji was seated on top of the dhak tree, while the cows grazed peacefully on the surrounding forest grass. At that time, Shri Gusainji finished His bath and went up the hill for the Utthapan seva.

Shri Nathji said to Govinddas, "I must return to My temple now. It is time for Utthapan. If Shri Gusainji does not find Me in the temple, He will ask, 'Where have You gone?' Therefore, I am leaving." Saying this to Govinddas, Shri Nathji quickly jumped down from the dhak tree. As He jumped, the fastening cord of His upper garment became caught on a branch of the tree. A piece of the cord tore off and remained hanging there. Shri Nathji did not notice it. Govinddas, however, saw from a distance that the fastening cord of Shri Nathji's garment had torn and become caught in the tree.

Shri Nathji returned to His temple and took His place upon the throne. Shri Gusainji entered the temple, opened the doors, and performed the Utthapan. When He began filling the water vessel, He noticed that the fastening cord of Shri Nathji's garment was torn. After filling the vessel and offering the Utthapan Bhog, Shri Gusainji came outside. He called Rupa, the doorkeeper, and asked, "Rupa, has anyone come in here?" Rupa replied, "Maharaj, no one has come." Shri Gusainji remained silent. After the Utthapan Bhog was completed, Shri Gusainji came down from Govardhan Hill to His sitting place.

He instructed the temple attendants, "You perform the Aarti and complete all the remaining services. Do not wait for me." Having said this, He remained seated in His audience hall below. The Vaishnavas came for darshan, but Shri Gusainji did not speak to anyone.

Meanwhile, Govinddas arrived. He asked, “Maharaj, why do you seem so troubled?” Shri Gusainji replied, “Nothing is wrong.” Govinddas said, “Maharaj, something is certainly weighing on Your mind. Please tell me.” Then Shri Gusainji said, “The fastening cord of Shri Nathji’s garment has torn. I do not know what offense has occurred.”

Govinddas smiled and said, “Maharaj, is this what has made You so concerned? Do You not understand the nature of a child?” “Your child was sitting on the dhak tree. When You began coming up Govardhan Hill after bathing, He jumped down from the tree. As he jumped, the fastening cord tore, and a piece remained caught in the tree.” “Maharaj, if You come with me, I will show You.” Then Shri Gusainji took Govinddas by the arm and walked with him toward Puchhari. He did not take any other sevak along. When they reached the dhak tree, Shri Gusainji saw the torn strip of cloth hanging there.

He removed it with His own sacred hand. Afterward, He went to Apsara Kund, bathed, and then, in a state of ritual purity, returned up Govardhan Hill. He placed the torn strip back onto Shri Nathji’s garment. As soon as he did so, the garment became perfectly whole again. Shri Gusainji became exceedingly pleased with Govinddas. Then Shri Gusainji looked toward Shri Nathji and smiled. Shri Nathji also smiled. Afterward, Shri Gusainji performed the Sen Aarti, completed all the seva, and came back down to His audience hall.

The other Vaishnavas also gathered there, and Govinddas came and sat near Shri Gusainji. Then Shri Gusainji said to the assembled Vaishnavas, “Does anything still remain in your minds?” All the Vaishnavas remained silent. Shri Gusainji then said, “From now on, let us arrange things so that Shri Govardhannathji does not have to exert Himself unnecessarily.”

After reflecting for a moment, Shri Gusainji instructed the temple attendants and all the sevaks, “From today onward, sound the conch three times, then wait for a short while before opening the doors of Shri Nathji’s temple.” Hearing this, Govinddas became greatly pleased. Thus, Govinddas was such a greatly blessed Bhagavadiya and a special recipient of Shri Gusainji’s grace.

Prasang 10 – Shri Nathji Rode on Govinddas

Shri Govardhannathji would make Govinddas His horse. He would ride upon Govinddas’s back and go into the forest. One day, while Shri Govardhannathji was riding on Govinddas, Govinddas felt the urge to relieve himself. So, while standing on the roadside, he relieved himself

without sitting down. At that time, a Vaishnava saw him and said, “Govinddas! What are you doing?” Govinddas did not reply or answer him. He simply continued toward the Dhak tree near the drinking place.

After the Aarti, Shri Gusainji was seated in His audience hall. That Vaishnava said to Him, “Maharaj! Today Govinddas was repeatedly stopping on the road, standing and relieving himself.” Just then Govinddas also arrived. Shri Gusainji asked him, “What is this Vaishnava saying? Was it true that you stood on the road and relieved yourself without sitting?” Govinddas replied, “Maharaj! Does a horse ever sit down to relieve itself? This Vaishnava could not see that Shri Nathji was riding on my back as His horse.”

“When I felt the urge, how could I sit down? Therefore, I remained standing.” “He saw only that, but he could not see that Shri Nathji was seated upon my back.” Hearing this, the Vaishnava offered full prostrations to Shri Gusainji and said, “Blessed indeed is Govinddas, upon whom Maharaj has bestowed such grace.” Thus, Govinddas became such a greatly blessed Bhagavadiya and a special recipient of Shri Govardhannathji’s grace.

Prasang 11 – Govinddas and the Mahaprasad

Once, Shri Gusainji was staying at Shri Nathjidwar. After performing the Sen Aarti and putting Shri Nathji to rest, He came down to His audience hall and sat upon His seat. The Vaishnavas were gathered before Him. They submitted, “Maharaj! Govinddas takes Mahaprasad before the Rajbhog Aarti.” Just then Govinddas arrived. Shri Gusainji asked, “Govinddas! These Vaishnavas say that you take Mahaprasad before the Rajbhog Aarti. Is this true?” Govinddas replied, “Maharaj! I do so because I am compelled.”

“You perform the Rajbhog Aarti and then the Anosar. But your child comes and stands before me, saying, ‘Govinddas, come, let us go and play.’ Therefore I take Mahaprasad beforehand.” Shri Gusainji said, “Mahaprasad should not be taken before the Rajbhog Aarti. From now on, come and take it after the Rajbhog Aarti.” Govinddas replied, “As You command.” The next day, after the Rajbhog Aarti and after taking darshan, Govinddas immediately came to receive Mahaprasad.

While Govinddas was seated taking Mahaprasad, Shri Govardhannathji completed the Anosar and came into the Jagmohan. There He stood waiting for Govinddas. After Govinddas finished Mahaprasad and came, Shri Govardhannathji asked him, “Govinddas!

Where were you for so long?" "I came into the Jagmohan three times and returned three times. I have been waiting here for you." Govinddas replied, "Maharaj! Earlier I used to take Mahaprasad immediately after Your Rajbhog was completed."

"But last night Shri Gusainji instructed me to take Mahaprasad only after the Rajbhog Aarti. Therefore I have come only now." Hearing this, Shri Nathji remained silent. Then He mounted Govinddas's back and went into the forest to play. Later, when it was time for Utthapan, Shri Gusainji bathed and went up Govardhan Hill. He had the conch sounded and entered the temple. While the water vessel was being filled, Shri Nathji said to Shri Gusainji, "You instructed Govinddas to take Mahaprasad only after the Rajbhog Aarti." "Because of this, I was delayed in going to the forest today."

"I came into the Jagmohan three times and returned three times. Then I stood there for a long time waiting. Only after Govinddas came, having finished Mahaprasad, could I ride on his back and go to play." "Therefore, please instruct him to continue taking Mahaprasad in the same way he always has." Afterward, the Utthapan Bhog was offered. Remaining in a state of ritual purity, Shri Gusainji came down and immediately called Govinddas. Govinddas came and offered full prostrations.

Seeing him, Shri Gusainji smiled and said, "Govinddas, continue taking Mahaprasad in the same manner as before. There is no fault in your doing so." "Because you were delayed in taking Mahaprasad today, Shri Nathji had to wait." Govinddas offered obeisance and replied, "As You command." Afterward, Shri Gusainji returned to Govardhan Hill, completed Shri Nathji's Bhog, performed the Aarti, and carried out the Anosar. Thus, Govinddas was such a greatly blessed Bhagavadiya and an intimate companion of Shri Nathji.

Prasang 12 – The Bhairav Raga

One morning Govinddas was seated at Yashoda Ghat. He began singing in Raga Bhairav. Govinddas had a very beautiful voice, and he sang exceedingly well. The Bhairav Raga flowed with such perfection that it cannot be described. At that time, a foreigner happened to pass by. Hearing Govinddas's singing, he nodded his head in appreciation and exclaimed, "Wonderful! What an excellent rendering of Bhairav!" Govinddas heard those words.

Immediately he said, "Ah! The raga has been spoiled." He continued, "A foreigner has praised it. How can I now sing this raga before Shri

Govardhannathji? The raga has been spoiled." From that day onward, Govinddas never composed or sang another kirtan in Raga Bhairav. Thus, Govinddas was such a steadfast and greatly blessed Bhagavadiya.

Prasang 13 – Correcting a Wandering Ascetic

Once Govinddas was seated at Yashoda Ghat. Whenever someone came there to draw water, he would converse with them. His heart was always absorbed in devotion to Bhagavan, and if he found someone spiritually perceptive, he would engage them in discussion. One day, while Govinddas was seated there, a wandering ascetic came and began singing. His melody was off in places, his rhythm faltered, some words were incorrect, and the raga itself was inconsistent.

Hearing him, Govinddas said, "O ascetic! Do not sing." "Do not spoil the art of singing. Neither your notes are correct, nor your raga, nor your style of singing. Why do you sing like this? If you do not know how to sing, then do not sing." The ascetic replied, "I am pleasing my Lord Ram. What does it matter if I do not know how to sing? My Ram is pleased by my singing." Govinddas answered, "Your Ram is not a fool that He would be pleased simply by your poor singing. Therefore, do not sing."

The ascetic became silent. Such was the grace upon Govinddas that he spoke fearlessly to everyone. Thus, Govinddas was such a greatly blessed Bhagavadiya.

Prasang 14 – The Turban

Govinddas tied an exceptionally fine turban. One day he was traveling from Mahavan to Gokul. On the way, a Braj resident playfully removed the turban from his head. Govinddas said to him, “Friend! It has sixteen folds. Keep them arranged properly. Tomorrow morning I will come to your house and collect it.” Hearing this, the Braj resident immediately fell at Govinddas’s feet and respectfully returned the turban. Thus, Govinddas was such a blessed Bhagavadiya.

Prasang 15 – Shri Gokulnathji Listening to Govinddas’s

Kirtan

Once Govinddas was singing kirtan on the hillocks of Mahavan. Shri Gokulnathji would come there to listen to his singing. He instructed one of His attendants, “Remain alert. When Shri Gusainji goes for His meal, come and call Me.” Whenever Rajbhog time arrived, Shri Gokulnathji would return. This was His daily practice. One day, however, the attendant had gone away on some work. When Shri Gusainji was about to begin His meal, He called all His sons.

Shri Vallabh was not present. Then Shri Gusainji said, “Go toward Mahavan. Govinddas is singing kirtan there. Bring Shri Vallabh back from there.” The attendant hurried there and brought Shri Gokulnathji back. After that, Shri Gusainji began his meal. Such was Govinddas’s beautiful singing that Shri Gokulnathji Himself would go to hear it. Thus, Govinddas was such a greatly blessed Bhagavadiya.

Prasang 16 – Govinddas Speaks to Keshorayji

One day Shri Gusainji went to Mathura for the darshan of Keshorayji. Govinddas accompanied Him. That day Keshorayji was adorned with magnificent decorations. He wore garments made of brocade, along with a brocade shawl draped over them. Shri Gusainji stood inside the sanctum of Keshorayji’s temple. Govinddas stood near the entrance taking darshan. Seeing the heavy brocade garments and shawl, Govinddas said to Keshorayji, “Maharaj, are You comfortable?”

Hearing this, Shri Gusainji looked toward Govinddas and smiled. After taking darshan, Shri Gusainji came outside and said, “Govinddas, one should not speak like that.” Govinddas replied, “Maharaj, it is the hot season and the heat is intense. Yet He is dressed in brocade garments with another brocade covering over them. If I do not say something, what else should I do?” Shri Gusainji simply smiled and remained silent. Thus, Govinddas was such a greatly blessed Bhagavadiya.

Prasang 17 – Govinddas’s Detachment from Family

Once, Govinddas’s daughter came from Antari to visit. She stayed there for a few days, but during the entire time Govinddas never spoke to her or even exchanged a single word with her. Kanhabai, who was Govinddas’s sister, said to him, “Govinddas! You never speak to your daughter. You never say anything to her. You do not even ask

when she arrived. Why is this?" Govinddas replied to Kanhabai, "Kanhaiya! The mind is only one. Should I attach it to Shri Thakurji, or should I attach it to my daughter?" Hearing this, Kanhabai remained silent.

After staying for several days, when Govinddas's daughter was about to return to Antari, Kanhabai took her to meet the daughters-in-law. Recognizing her as Govinddas's daughter, the daughters-in-law gave her some gifts. Shri Parvati Bahuji gave her a blouse, a sari, and a lehenga. Others in the household also gave her small gifts. After taking leave of the daughters-in-law, Govinddas's daughter departed.

Later, when Govinddas returned home, Kanhabai said to him, "Govinddas, your daughter has left." Govinddas asked, "Did anyone give her anything?" Kanhabai replied, "The daughters-in-law gave her a sari and a blouse." As soon as Govinddas heard this, he ran after his daughter. He caught up with her about one kos away. Govinddas said to her, "Whatever the daughters-in-law have given you, return it. Otherwise, because of this, you yourself will be harmed."

His daughter returned everything she had received. After she came back, Govinddas said to Kanhabai, "Kanhaiya! Why did I not give her something from my own house? This should not be done." Hearing this, Kanhabai remained silent. Thus, Govinddas was such a greatly blessed Bhagavadiya and such a special recipient of Shri Gusainji's grace.

Varta 248 - Chaturbihari Kshatriya

Now we describe the inner sentiment of Chaturbihari Kshatriya Kavi, a sevak of Shri Gusainji, who lived in Agra.

Bhav Prakash (Revealing the Sentiment): In the divine pastimes, she is a companion of Shri Chandravaliji. Her name is Chatura. She manifested from Shri Vishakhaji; therefore, her devotional disposition is of the rajasic type.

He was born into a Kshatriya family in Agra. The house of that Kshatriya was in the same locality as Santdasji's residence. From the age of eight, Chaturbihari began composing poetry. He composed exceptionally well. Recognizing him as a divine soul, Santdasji would invite him to his home and would give him Mahaprasad.

After that, Chaturbihari began going every night to Santdasji's house, where devotees gathered in the assembly of the Lord. There he listened to the divine discourses about Bhagavan. Through this, his devotion toward Shri Gusainji steadily increased. Then one day the thought arose in his heart, "If I go to Shri Gokul and become a sevak of Shri Gusainji, that would be truly wonderful."

Prasang 1 – Chaturbihari Takes Refuge in Shri Gusainji

Once, Chaturbihari came to Shri Gokul. Upon having the darshan of Shri Gusainji, he became immensely delighted. He beheld Shri Gusainji as directly possessing the beauty of millions of Kamadevas, like Shri Krishna lovingly cradled in the lap of Mother Yashoda. Then Chaturbihari reflected within himself, "It would be best to take refuge in Shri Gusainji. He is the Supreme Lord Himself." With this feeling, Chaturbihari humbly prayed to Shri Gusainji, "Maharaj! Please accept me into Your refuge." Shri Gusainji then commanded him, "Go and bathe in Shri Yamunaji."

Chaturbihari bathed in Shri Yamunaji and returned, standing before Shri Gusainji with both hands folded. Then Shri Gusainji bestowed the Divine Name upon Chaturbihari. The very moment he heard the Name, the true divine form of Shri Gusainji became fully manifest before him. Shri Gusainji bestowed such extraordinary grace upon him

that Chaturbihari immediately composed and sang this new pada:

राग सारंग | Rāga Sārang

श्री वट्ठल चरण सरन, सुभ करन हरन दुख, सौभग वैभव वमल उद्यौत।

सुधा समुद्र तरंग अंग छ ब, राजत नैन रसाल रसमसे, चतवन ही सुख होत ॥।

'नाम' प्रताप त्रैताप अघमोचन, मनरोचन, ग रराजधरन तातें क हयत ओतप्रोत।

'चतुर' कहे ये भज, नाँचे क्यों साधत जप तप तीरथ साधन में सब आपु बगोत ॥।

Take refuge at the feet of Shri Vitthal. They bestow all auspiciousness, remove every

sorrow, and shine with pure fortune and divine splendor. The beauty of His form is like

the waves of an ocean of nectar. His charming eyes overflow with sweetness, and merely

beholding His glance brings joy. □□

The glory of His Name removes the threefold sufferings and destroys sins.

It delights the mind, for He is the lifter of Govardhan; therefore He is said to be

completely pervading all. Chatur says: Worship Him alone. Why exhaust yourself

practicing repeated chanting, austerities, pilgrimages, and other spiritual disciplines? In

them all, one only wears oneself out. □□

✿✿✿

After that, Chaturbihari sang another pada as a prayer. The pada is as follows:

राग ईमनकल्याण | Rāga Īmankalyān

ब ल हो तनक तनक क र डारों तन पर जे रहे नस दन चरनन नेरे।

जीवनमुक्त सदा तेही जन जो श्रीवल्लभानंदन के हैं चेरे ॥।१॥

इनकी म हमा मोपें बरनी न जाई िजन तन हँ स हँ स हेरे।

'चतुर' कहे श्री वट्ठलनाथ प्रभु सो हमे हू ग नये तन में भले बूरे तोऊ तेरे ॥।२॥

Again and again I offer myself to those who remain day and night near the Lord's feet.

Those who are servants of Shri Vallabha's Son are ever liberated even while living. □□१॥

I am unable to describe their greatness, upon whom the Lord casts His smiling glance.

Chatur says: O Lord Shri Vitthalnath, count me also among them.

Whether good or bad, I am Yours. □□२॥

✿✿✿

Upon hearing this, Shri Gusainji became greatly pleased. Then Shri Gusainji said to Chaturbihari, "Tomorrow itself I shall perform your Brahmasambandha in the presence of Shri Navneetpriyaji. Therefore, bathe and come early." The next day, Chaturbihari bathed in Shri Yamunaji and quickly came and sat in the temple of Shri Navneetpriyaji. Then, at the time of Shringar (the Lord's adornment), Shri Gusainji personally performed Chaturbihari's Brahmasambandha in the sacred presence of Shri Navneetpriyaji. At that very moment, the entire divine Lila became manifest to him. It was the day of Daan (the Daan-lila festival). Chaturbihari immediately sang this pada.

राग बलावल | Rāga Bilāval

हम द ध बेचन जात याही मारग भये हों इजारदार तुम राह घाट के।

हमसों क्यों करत फेल भये हो अनोखे चेल हुकम करो तो जाय ग्वाल गोप ठाट के।

भये यदुवंस कुल-फल, फल गावत ही भयो तुम्हें साप नहीं रहे राज पाट के।

' चतु वहारी' ग रधारी छल छद्र भरे गोकुल की ग लयन में दलाल बड़े हाट के ॥

I was going to sell curd, and on this very road You have made Yourself the keeper of the

paths and river crossings.

Why do You keep teasing me?

You have become such a remarkable young rogue!

If You wish to give orders, then go and command the cowherd boys in all their pride.

You have become the very fruit of the Yadu lineage, and everyone sings of Your glory.

It seems You no longer care for the dignity of royal rank.

Chaturvihari says: O Giridhari, You are full of playful tricks and clever mischief,

wandering through the lanes of Gokul like a broker in a great marketplace.

Upon hearing this pada, Shri Gusainji became greatly pleased. Then he understood that the entire divine Lila had now become fully manifest to Chaturbihari. From that time onward, day and night, Chaturbihari sang padas describing the divine pastimes before Shri Gusainji. Whenever Shri Gusainji was seated in his assembly after the Rajbhog Aarti or the Sen Aarti, Chaturbihari would present newly composed padas. He never missed the proper time for doing so.

After Shri Gusainji retired to rest, Chaturbihari would spend time joyfully conversing with the Vaishnavas. Then, at the proper time for the Lord's kitchen service, he would return there. At night, he would remain there and sleep. After many days had passed in this way, Shri Gusainji decided to go for the darshan of Shri Govardhannathji. He proceeded to Shrinathji's temple, and Chaturbihari accompanied Shri Gusainji.

Shri Gusainji first bathed and then entered the temple. At that time it was the hour of Shri Govardhannathji's Rajbhog. When the proper time arrived, the Rajbhog was offered, the Aarti was performed, and after the Anosar (the Lord's private period following the offering), Shri Gusainji completed his service and came down from Shri Giriraj. He then returned to his sitting place. After having the darshan of Shri Govardhannathji, Chaturbihari was filled with immense joy. He then came to the sitting place and offered dandavat pranam to Shri Gusainji.

Shri Gusainji asked him, "Did you have the darshan of Shri Govardhannathji?" Chaturbihari humbly replied, "Maharaj! Yes, I

certainly had His darshan. But how can I describe that bliss? How far can words possibly express it?" Afterward, Shri Gusainji went to take his meal. Then a leaf plate of Mahaprasad was served to Chaturbihari, and he accepted the Mahaprasad. After Shri Gusainji returned to his sitting place, Chaturbihari stood before him while waving a fan and singing kirtans as he rendered service. Many days passed in this manner.

For as long as Chaturbihari lived in his body, he never went anywhere else, leaving aside the darshan of Shri Govardhannathji and Shri Gokul. Later, when Shri Gusainji returned to Shri Gokul, Chaturbihari also came back with him. He had the darshan of Shri Navneetpriyaji and remained there. Every day he would have darshan and continue sitting there in devotion. Whenever Shri Gusainji went up to Shri Giriraj, Chaturbihari would accompany him for darshan. Shri Govardhannathji would also reveal His divine experiences to him, and Chaturbihari would then sing padas in praise of Shri Govardhannathji.

Bhav Prakash (Revealing the Sentiment): From this it is understood that when a Vaishnava possesses such firm refuge in the Lord, Shri Thakurji fulfills every heartfelt desire. In this world, the true essence of life is the seva of Shri Thakurji and the association of the Lord's beloved devotees. Therefore, one should always perform the bhajan of Bhagavan with unwavering refuge and steadfast faith. This is the principle demonstrated here.

Such was Chaturbihari—he was one of Shri Gusainji's greatly blessed devotees and a special recipient of his grace. Therefore, how can the full glory of his sacred account ever be adequately described?

Varta 249 - Chaturbhujdas Mishra

Now we describe the inner sentiment (Bhav) of Chaturbhujdas Mishra Saraswat Brahmin, a sevak of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In the divine pastimes, she is one of the intimate companions of Shri Chandravaliji. Her name in the Lila is Charumati. She manifested from Shri Vishakhaji; therefore, her devotional disposition is of the tamasic type.

Previously, he was born into a Saraswat Brahmin family. From the age of five, he began studying. He continued his studies for thirty years. He mastered the Gita, the Bhagavata, grammar, and many other branches of learning. He became a great scholar. Later, he came to Agra, where he met Birbal. Recognizing him as a learned scholar, Birbal kept him in his service. Chaturbhujdas remained with Birbal for some time. Afterward, he was introduced to the Emperor, and from then on he began serving in the Emperor's court.

Prasang 1 – Chaturbhujdas Earns the Emperor's Esteem

Chaturbhujdas was a great scholar. He had studied extensively and possessed profound knowledge. He enjoyed great favor with the Emperor. Whenever the Emperor asked him any question, Chaturbhujdas would answer it immediately. The Emperor was highly pleased with him. Once, in the Emperor's presence, Birbal praised Chaturbhujdas greatly. Then Birbal remarked, "He was once my servant." The Emperor later mentioned this to Chaturbhujdas.

Chaturbhujdas replied to the Emperor, "My lord! In order to have the opportunity to meet someone like you, one should be willing to serve many people." Hearing this, the Emperor was greatly pleased. He awarded Chaturbhujdas a salary of one thousand rupees per month. Chaturbhujdas would defeat learned scholars in debates. Such was the depth of his scholarship.

Prasang 2 – Chaturbhujdas Meets Shri Gusainji

Once, Chaturbhujdas came to Mathura and bathed at Vishrant Ghat. There, a Vaishnava scholar was also bathing. Chaturbhujdas said

before him, "The limit of knowledge is the Bhagavata." Hearing this, the Vaishnava scholar replied, "The limit of true wisdom is Shri Vitthalnathji." Then Chaturbhujdas said to that Vaishnava scholar, "Please arrange for me to meet Shri Vitthalnathji."

The Vaishnava scholar then took Chaturbhujdas to Shri Gusainji in Shri Gokul. When Chaturbhujdas had the darshan of Shri Gusainji, he beheld Him as the Supreme Purushottam Himself. Chaturbhujdas humbly prayed to Shri Gusainji, "Maharajadhiraj! Please be merciful and accept me as Your sevak." Out of compassion, Shri Gusainji said to Chaturbhujdas, "Sit down." Then Shri Gusainji bestowed the Divine Name upon him.

The following day, he performed his Nivedan (Brahmasambandha) before Shri Navneetpriyaji. At that very moment, the entire divine Lila became manifest to him. He became a great poet. He composed many kavitts in praise of Shri Gusainji and Shri Govardhannathji. Later, Shri Gusainji took Chaturbhujdas with him to Shrinathji's temple. There, Chaturbhujdas had the darshan of Shri Govardhannathji. His heart became completely attached to Shri Govardhannathji. From then onward, he stayed in Gopalpur and never returned to the Emperor's court.

When the Emperor learned that Chaturbhujdas was living in Gopalpur, he wrote him a letter and sent it through a messenger. The messenger came to Gopalpur and delivered the Emperor's letter to Chaturbhujdas. After reading it, Chaturbhujdas wrote a reply to the Emperor. In it he wrote: जाको मन नंदनंदन सो लाग्यो नीको । सुखसंप त्त की कहां ल ग बरनों सब जग लागत फीको । - "The one whose heart has become firmly attached to Nand-Nandan, How can he describe worldly happiness and prosperity? To him, the entire world appears insipid." After writing this letter, he gave it to the messenger.

The messenger returned to Agra and delivered the letter to the Emperor. After reading it, the Emperor remarked, "One to whom the entire world has become tasteless—how can we ourselves appear sweet to such a person?"

Bhav Prakash (Revealing the Sentiment): The inner meaning of this account is that one can know the mind has truly become attached to Bhagavan when the entire world appears insignificant. Attachment to everything else falls away, and love remains only for the lotus feet of Bhagavan.

Such was Chaturbhujdas. He was one of Shri Gusainji's greatly blessed

devotees and a special recipient of his grace. Therefore, how can the full glory of his sacred account ever be adequately described?

Varta 250 - Chaturbhujdas, the son of

Kumbhandasji

Now we describe the inner sentiment (Bhav) of Chaturbhujdas, the son of Kumbhandasji and a sevak of Shri Gusainji, whose padas are sung among the Ashtachhap poets.

Bhav Prakash (Revealing the Sentiment): In the divine Lila, Chaturbhujdas is the manifestation of Shri Thakurji's sakha named Vishal. In the daytime Lila, he is the sakha Vishal, and in the nighttime Lila, she is the sakhi Vimala. She manifested from Lalitaji; therefore, her devotional disposition is of the tamasic type.

Prasang 1 – Kumbhandasji's Desire for a Bhagvadiya Son

Chaturbhujdas was born to Kumbhandasji in Jamunavata. Kumbhandasji already had five sons. Seeing that their minds were deeply attached to worldly matters, Kumbhandasji felt great sorrow. He thought within himself, "I have no son to whom I can reveal the inner feelings of my heart." Later, Kumbhandasji separated all five sons from himself. Kumbhandasji's daughter-in-law was a sevak of Shri Acharyaji Mahaprabhu. He also had a daughter who was an exceptionally devoted Bhagvadiya, and she too was a sevak of Shri Acharyaji Mahaprabhu. Soon after her marriage, her husband passed away. Therefore, that daughter also lived in Kumbhandasji's home.

Thus, the three of them lived in the village of Jamunavata. Afterward, Kumbhandasji had another son, whom he named Krishnadas. When Krishnadas grew older, he performed the seva of tending Shrinathji's cows, but he did not know how to perform kirtan. Krishnadas once saved Shrinathji's cow and, facing a lion, gave up his own body. This account is well known in his Varta. Yet Kumbhandasji still cherished the desire that he might have a son to whom he could reveal all the sentiments of his heart and with whom he could speak about all matters concerning Bhagavan. Because of this desire, Kumbhandasji remained sad.

One day, at Parasoli, Shri Govardhannathji asked Kumbhandasji, "Kumbhana! Why are you sad?" Kumbhandasji replied, "Maharaj! I have no satsang." Shri Govardhannathji smiled and said, "O Kumbhana! I Myself, who am the fruit of satsang, keep following

behind you, and yet you still desire satsang?" Kumbhandasji replied, "Maharaj! Without the association of Bhagvadiyas, how can a soul understand the bliss of Your divine form? The bliss that resides within Your divine form is known only by Bhagvadiyas; others cannot know it. Therefore, without the association of Bhagvadiyas, the mind cannot become deeply absorbed in Your divine form."

Hearing this, Shri Govardhannathji laughed and commanded, "Kumbhana! You are blessed. I have given you a Bhagvadiya son for the sake of satsang." Even then, Kumbhandasji remained sad, thinking, "When will this son be born? Then, when will he grow up? And who knows in which devotional sentiment he will remain immersed?" As time passed, the proper time for the son's birth drew near, and Kumbhandasji's wife again became pregnant. One day, Shri Govardhannathji came and personally said to Kumbhandasji, "Kumbhandas! Come with Me." Kumbhandasji then went with Shri Govardhannathji.

Shrinathji entered the house of a devotee of Braj. This Braj devotee had placed two pots containing churned curd and butter high upon a hanging storage rack and had gone away to attend to some work. At that very moment, Shri Govardhannathji came there and took a pot of curd in one hand. Just then, Shri Govardhannathji's Pitambar became loose and began to fall toward the ground. Immediately, Shri Govardhannathji manifested two additional arms below and held up His Pitambar with them, while in His other two arms He continued holding the pots of butter and curd.

At that moment, Kumbhandasji had the darshan of Shri Govardhannathji's four-armed form. Afterward, Shri Govardhannathji, together with His sakhas, partook of all the milk, curd, and butter. Whatever remained, He gave to the monkeys to eat. Just then, the Gopika came running back into her house. When she arrived, she saw Shri Thakurji partaking of her curd and butter. The Gopika ran toward Shri Thakurji to catch Him. All the sakhas immediately ran away, while Kumbhandasji and Shri Govardhannathji remained standing there. When the Gopika came close, Shri Govardhannathji filled His mouth with milk and sprayed it onto her face. He sprayed it in such a way that her entire face and eyes became filled with milk.

She remained standing there, unable to see. Then Kumbhandasji and Shri Govardhannathji ran away from that place. Shri Govardhannathji returned to His temple, while Kumbhandasji went back to his home in the village of Jamunavata. As Kumbhandasji was walking along the path at that time, he sang this pada:

(राग सारंग | Rāga Sārang)

आ न पाये हो ह र नीके । चो र चो र द ध माखन खायो ग रधर दन प्र तही के ॥१॥

रोक्यो भवन द्वार ब्रज सुंद र नपुर मोर अचानक ही के । अब कैसे जइयत घर अपने में, भाजन फो र दूध द ध पीके

॥२॥

'कुंभनदास' प्रभु भले परे फद जान न देहो भावतें जी के । भ र गंडूष छीट दे नैनन में ग रधर धाय चले दे कीके ॥३॥

Hari has been caught very well today. Day after day, Giridhar has been secretly stealing

and eating curd and butter. ॥१॥

At the doorway of the house, the beautiful woman of Vraj suddenly stopped Him with

her peacock-like anklets. Now how can He go back to His own home after breaking the

vessels and drinking the milk and curd? ॥२॥

Kumbhandas says, the Lord has indeed fallen into the snare; knowing this, she will not let Him go as her heart desires. Filling His mouth with water, Giridhar sprays it into her

eyes and runs away, crying “kīke.” ॥३॥

✿✿✿

Kumbhandasji continued walking while singing this kirtan. Having received the darshan of the four-armed form, Kumbhandasji was completely filled with the rasa of that divine sentiment and returned home in that state. At that very time, Kumbhandasji's wife gave birth to a son. When Kumbhandasji heard this, he said, "This boy's name is Chaturbhujdas." Later, at the time of Utthapan, Kumbhandasji came before Shri Gusainji and offered dandavat pranam. Shri Gusainji smiled and asked Kumbhandasji, "Is Chaturbhujdas well?" Kumbhandasji humbly replied, "Maharaj! One upon whom You bestow such grace is always well. His welfare is assured everywhere."

Then Shri Gusainji said to Kumbhandasji, "You will receive immense happiness from this son. The desire that was within your heart has been fulfilled exactly as you wished. All your heartfelt desires have

been accomplished." After the period of post-birth impurity had passed and Kumbhandasji had become ritually pure, he bathed his son. Taking him in his lap, Kumbhandasji came before Shri Gusainji and offered dandavat pranam. Then Kumbhandasji touched Chaturbhujdas's head to the lotus feet of Shri Gusainji and humbly prayed, "Maharaj! Please be gracious and bestow the Divine Name upon Chaturbhujdas."

Shri Gusainji smiled and said, "After the Rajbhog is completed, we shall perform both Naam and Nivedan together." Hearing this, Chaturbhujdas immediately laughed aloud with delight. Kumbhandasji also became extremely pleased within his heart. When the time came to complete the Rajbhog, the call of "Mala" was given. Shri Gusainji then commanded those serving inside the temple, "You all go outside." All the inner attendants and the attendants at the doorway went outside and sat there. At that time, only Shri Govardhannathji, Shri Gusainji, and Kumbhandasji remained in the temple.

Shri Gusainji then bestowed the Divine Name upon Chaturbhujdas. Afterward, taking Tulsi, he said to Kumbhandasji, "Bring Chaturbhujdas forward." Then, in the sacred presence of Shri Govardhannathji, Shri Gusainji performed Chaturbhujdas's Brahmasambandha. Afterward, the Tulsi was offered at the lotus feet of Shri Govardhannathji. At that very moment, the entire divine Lila became manifest within Chaturbhujdas, and the divine form of Shri Gusainji became firmly established in his heart. Immediately, Chaturbhujdas sang this kirtan. The pada is as follows:

(राग सारंग | Rāga Sarang)

सेवक की सुखरा स सदा श्रीवल्लभराजकुमार । दरसन ही तें होत प्रसन्न मन श्रीपुरुषोत्तम लीला अवतार ॥

सुदिृष्ट चतें सद्धांत बतायो लीला एक अनुसार । यह त्यिज आन ज्ञान को धावत भूले कुम त बचार ॥

जाके कहे गही भुज दृढ क र श्री ग रधर नंददुलार । 'चतुभुज' प्रभु उद्धरे प तत श्री वद्वल कृपा उदार ।।

Shri Vallabhrajkumar is forever the treasure of happiness for his servants.

By his very darshan, the heart becomes joyful; he is Shri Purushottam, descended in the

form of divine Lila.

With his gracious vision, he revealed the Siddhanta according to the one divine Lila.

Leaving this and running after other knowledge, they have gone astray through

misguided understanding.

By whose words Shri Giridhar Nandadular firmly took hold of the arm.

‘Chaturbhuj’ says: the Lord, Shri Vitthal, through his generous grace, uplifts the fallen.

✿✿✿

After Chaturbhujdas sang this kirtan, Shri Gusainji heard it and became greatly pleased. Kumbhandasji was also very pleased and experienced great joy within his heart. He said, "The desire I had has been fulfilled, for I have received the association of exactly such a Bhagvadiya as I desired." Afterward, the doors of the temple were opened, and everyone had darshan. Shri Gusainji then performed the Aarti of Shri Govardhannathji and arranged for Shri Govardhannathji's Anosar. Taking the mala and bida, Shri Gusainji descended from the mountain and proceeded to his sitting place. All the Vaishnavas also came there. Kumbhandasji came there as well, bringing Chaturbhujdas with him.

In the presence of everyone, Chaturbhujdas remained silent, appearing like an innocent little child. Afterward, Shri Gusainji dismissed all the Vaishnavas and then went to take his meal. Out of grace, Shri Gusainji personally served Kumbhandasji and Chaturbhujdas, with his own hands, leaf plates containing the remnants of his own meal. Both of them partook of that Mahaprasad. Later, Shri Gusainji sat upon his seat and was partaking of bida. Kumbhandasji and Chaturbhujdas performed Achaman and came before Shri Gusainji. Out of grace, Shri Gusainji gave each of them separately a portion of the bida from his own mouth. Kumbhandasji and Chaturbhujdas accepted it.

Afterward, Shri Gusainji went to rest. Kumbhandasji took Chaturbhujdas into his lap, offered dandavat pranam to Shri Gusainji, and returned to his home in the village of Jamunavata. Whenever Kumbhandasji was sitting alone, Chaturbhujdas would speak with him about Shri Govardhannathji, the sentiments of the divine Lila, and the

accounts of Shri Acharyaji and Shri Gusainji. In this way, both of them experienced great joy together. But whenever a third person came, Chaturbhujdas would become silent and appear innocent, just like an ordinary child.

From the very day that Chaturbhujdas received Naam and Samarpan, he would not even drink milk without first having the darshan of Shri Govardhannathji. In this manner, he gradually reached the age of five. Chaturbhujdas regularly observed this discipline of having darshan. Such a Bhagvadiya was Chaturbhujdas.

Prasang 2 – Chaturbhujdas Goes to Graze Cows with

Shrinathji

One day, Shrinathji said, "Chaturbhujdas! Today, come with me to graze the cows." After having the darshan of the Rajbhog Aarti, Chaturbhujdas went and sat above Govind Kund. Meanwhile, in the temple, Kumbhandasji asked everyone, "Where has Chaturbhujdas gone today?" Everyone replied, "We saw him at darshan, but after that we have not seen him." Kumbhandasji began wondering within himself, "Where has Chaturbhujdas gone?" Later, after Shri Gusainji had arranged for Shri Govardhannathji's Anosar and was seated at his sitting place, Kumbhandasji came and offered dandavat pranam.

Shri Gusainji asked him, "Kumbhandas! Why are you sad?" Kumbhandasji replied, "Maharaj! Chaturbhujdas was present at darshan today, but now he is nowhere to be seen. Where has he gone?" Shri Gusainji said to Kumbhandasji, "Do not worry about Chaturbhujdas today. Shri Govardhannathji has commanded him, 'Come with Me today to graze the cows.' Therefore, after having the darshan of Shri Govardhannathji, Chaturbhujdas immediately went and sat above Govind Kund.

"Now Shri Govardhannathji is proceeding into the forest to graze the cows, taking Chaturbhujdas with Him, along with Shri Baldevji and the sakhas. In about one ghadi, they will reach Shyamdhak. "If you wish to see this for yourself, go directly to Shyamdhak. There you will meet Shri Govardhannathji together with Chaturbhujdas and the entire group." Hearing this, Kumbhandasji departed from there and went directly to Shyamdhak. When he arrived, he saw Shri Thakurji seated there together with Shri Baldevji. All the sakhas were sitting around them, while the cows grazed in every direction. Kumbhandasji approached and offered dandavat pranam.

Shri Govardhannathji smiled and said to him, "Kumbhandas! Come and sit." Kumbhandasji offered dandavat pranam to Shri Govardhannathji and then humbly said, "Maharaj! Today You have bestowed immense grace upon Chaturbhujdas. Therefore, his fortune is exceedingly great." Hearing this, Shri Govardhannathji remained silent. In this manner, Shri Govardhannathji began bestowing His grace upon Chaturbhujdas.

Prasang 3 – Chaturbhujdas Is Caught During the Butter

Theft

Once, Shri Govardhannathji went to the homes of the Brajvasis to steal milk, curd, and butter. At that time, He commanded Chaturbhujdas, "O son of Kumbhana! You also come with me." They went and entered the house of a Brajvasi. There, Shri Govardhannathji ate the milk, curd, and butter. Afterward, the Brajvasi's daughter saw Chaturbhujdas. Shri Thakurji, however, was not visible to her. She called out to her father, "This son of Kumbhana has eaten all our milk, curd, and butter!" Hearing this, ten or five Brajvasis came running there.

Shri Thakurji immediately ran away together with His sakhas, for they knew well how to conduct themselves when stealing. But this was the first time Chaturbhujdas had accompanied them, so he knew nothing about it. Therefore, he simply remained standing there. All the Brajvasis came, caught Chaturbhujdas, and gave him a thorough beating. Afterward, they said to him, "If you ever enter a house again to steal, we will catch your father Kumbhana and bring him here!" Having said this, the Brajvasis released Chaturbhujdas.

Chaturbhujdas then went to Shri Govardhannathji. Seeing him, Shri Govardhannathji and all the sakhas laughed heartily. Chaturbhujdas said to Shri Govardhannathji, "Maharaj! You and the sakhas ate all the milk, curd, and butter, but You made me receive the beating!" Shri Govardhannathji replied, "Why did you not eat the milk, curd, and butter as well? And when I ran away and all the sakhas ran away, why did you not run away too? Why did you remain there and take the beating?" Hearing this, Chaturbhujdas remained silent. Such was Chaturbhujdas, a Bhagvadiya who became a special recipient of the grace of both Shri Govardhannathji and Shri Gusainji.

Prasang 4 – Chaturbhujdas Experiences the Divine Lila

Once, Kumbhandasji and Chaturbhujdas were sitting in their home in the village of Jamunavata. At midnight, they saw a lamp burning in the temple of Shri Govardhannathji. Seeing it, Kumbhandasji said to Chaturbhujdas: "Look there—the lamp is burning in the window; Hari is resting in the lofty, beautifully decorated chamber." Having said only this much, Kumbhandasji became silent. Hearing this, Chaturbhujdas continued: "His beloved has kept it there with great care, so that she may behold His beautiful face." Hearing this,

Kumbhandasji became greatly pleased and asked, "Have you experienced this Lila?"

Chaturbhujdas replied to Kumbhandasji, "By the grace of Shri Gusainji and through the favor of Shri Acharyaji Mahaprabhu, Shri Govardhannathji Himself is revealing the experience of this Lila to me." Hearing this, Kumbhandasji became extremely pleased. Then Kumbhandasji completed this kirtan and recited it to Chaturbhujdas with its full devotional sentiment. The pada is as follows:

(राग बहाग | Rāga Bihag)

वे देखो बरत झरोखन दीपक ह र षोढे उंची चत्रसारी । सुंदर बदन नहारन कारन राखे हैं बोहोत जतन क र प्यारी ॥।

कठ लगाय भुज दे सरहाने अधर अमृत पीवत पय प्यारी । तन मन मली प्रान प्यारे सो नौतन छ ब बाढी अ त भारी

□

'कुंभनदास' प्रभु सौभग सीवा जोरी मली बनी इकसारी । नवनागरी मनोहर राधे नवल लाल श्रीगोवद्धनधारी ॥।

Look there, a lamp is burning in the window, while Hari lies in the lofty, painted

chamber. His beloved has placed it there with great care, so that she may behold his

beautiful face. □□

Holding her to his neck, with his arm beneath her head, the Beloved drinks the nectar of

his dear one's lips. Body and mind united with the Beloved of her life, a wondrous new

beauty has greatly increased. □

‘Kumbhandas’ says, the Lord and his fortunate beloved, joined together, have become

completely one. The ever-new, enchanting Radha and the ever-youthful Shri

Govardhandhari. □□

✿✿✿

Kumbhandasji said to Chaturbhujdas, "Since Shri Govardhannathji Himself does not conceal anything from you, I too will not conceal anything from you." From that day onward, Kumbhandasji would speak to Chaturbhujdas about all the accounts concerning the confidential divine Lilas. He kept nothing secret from him. Thus, Kumbhandasji and Chaturbhujdas were such intimate sakhas of Shri Govardhannathji and such Bhagvadiyas who were special recipients of His grace.

Prasang 5 – Shri Acharyaji Mahaprabhu's Birth Festival

One day, the birth anniversary of Shri Acharyaji Mahaprabhu arrived. At that time, Shri Gusainji was at Shrinathji's temple. He arranged many varieties of offerings and adornments, following all the customs observed for Janmashtami. At that time, after having the darshan of Shri Govardhannathji's Shringar, Chaturbhujdas sang this kirtan. The pada is as follows:

(राग बलावल | Rāga Bilaval)

सुभग संगार नर ख मोहन कौ ले दरपन कर पय ही दखावे । आपुन नेक नहा रए ब ल जाऊ आज की छ ब कछु

कहत न आवे ।।

भूषन बसन रहे फ ब ठाय ठाय अंग अंग सोभा चत ह चुरावे । रोम रोम प्रफु लत बजसुंद र फूलन र च र च माल

बनावे ॥।

अचल वा र कर त नोछाव र तनमन अ त अ भलाख बढावे ॥।

'चतुभुज प्रभु' ग रधर कौ स्वरूप सुधा पीवत नेनन पुट प त न पावे ।।

Beholding Mohan’s beautiful adornment, the beloved takes a mirror in her hand and

shows it to her Beloved.

“Look at yourself a little; I am devoted to you—for today’s beauty cannot be expressed in

words.” □□

His ornaments and garments look beautiful in their respective places, and the beauty of

every limb steals the heart.

Every pore of the beautiful maiden of Vraja blossoms with joy as she carefully fashions

garlands of flowers. □□

She waves the edge of her garment over him as an offering, while the longing of her

body and mind greatly increases. □□

‘Chaturbhuj’ says, the eyes drink the nectar of Lord Giridhar’s divine form, yet cannot

have their fill. □□

✿✿✿

After Chaturbhujdas sang this kirtan, Shri Gusainji heard it and became extremely pleased. Afterward, Shri Gusainji offered Rajbhog and proceeded to Govind Kund to perform Sandhyavandan. Chaturbhujdas and another Vaishnava accompanied Shri Gusainji. That Vaishnava asked Shri Gusainji, "Maharaj! Every day You adorn Shri Thakurji in many different ways and grant us His darshan. But today Chaturbhujdas said in his kirtan, 'Today's beauty cannot be described.' Maharaj, what is the reason for this?"

Shri Gusainji personally replied to that Vaishnava, "Ask Chaturbhujdas himself about this." The Vaishnava then asked Chaturbhujdas, "Why did you sing this kirtan today?" Chaturbhujdas said to him, "Listen." Then, there at Govind Kund, Chaturbhujdas sang another pada.

(राग बलावल | Rāga Bilaval)

माईरी आज और किाल्ह और दनप्र त और और दे खए र सक श्री ग रराजधरन । छन प्र त नव छ ब बरने सो कौन

क व नत ही संगार बागे बरन बरन ॥।१॥।

सोभा संधु अंग अंग मो हत को ट अनंग छ ब की उठत तरंग वश्व कौ मन हरन । 'चतुभुजप्रभु' ग रधर कौ स्वरूप

सुधा पान कीजे जीजे र हए सदा ही सरन ॥।२॥

O mother, today he is one way, tomorrow another, and every day the rasika Shri

Girirajdharan appears ever different.

At every moment his beauty is new; what poet could describe it, as each day he is

adorned in garments of many different colours? □□१॥।

He is an ocean of beauty; every limb enchants millions of Kamadevas, and the waves of

his beauty steal the heart of the whole world.

‘Chaturbhuj’ says, drink the nectar of Lord Giridhar’s divine form, live by it, and remain

forever in his refuge. □□२॥

After Chaturbhujdas sang this kirtan, Shri Gusainji looked toward him and smiled. This caused the Vaishnava to have yet another doubt. He thought, "Chaturbhujdas has sung two kirtans, but I have not understood the distinction between them." After Shri Gusainji completed Sandhyavandan, it was time for Rajbhog. Shri Gusainji proceeded to the temple. After completing the Rajbhog of Shri Govardhannathji and performing the Rajbhog Aarti, Shri Gusainji descended from Shri Govardhan mountain. He came to his sitting place and sat upon his seat. After dismissing all the Vaishnavas, Shri Gusainji went to take his meal. Having finished his meal and performed Achaman, Shri Gusainji returned and sat upon his seat while partaking of bida.

By then, all the Vaishnavas had returned to their respective lodgings. That Vaishnava then humbly prayed to Shri Gusainji, "Maharaj! Today, at the time of Shringar, Chaturbhujdas sang two kirtans. I did not understand the distinction between them. Please be gracious and remove my doubt." Shri Gusainji said to that Vaishnava, "Today was the birth festival of Shri Acharyaji Mahaprabhu. Therefore, today Shri Swaminiji personally adorned Shri Govardhannathji with all the offerings and adornments according to Her own heartfelt desires. "Because of this, Shri Govardhannathji Himself became exceedingly pleased. Therefore, Chaturbhujdas said, 'Today is different, tomorrow is different,' and, 'Today's beauty cannot be described.'

"The meaning of the second kirtan that he sang at Govind Kund is this: every day, all the devotees of Braj offer various things according to their own heartfelt desires. Each offers garments and ornaments according to his or her own desire. "Therefore, 'today is different.' At every moment, Shri Govardhannathji honors the loving sentiments of numerous devotees of Braj. "According to the devotional sentiment and heartfelt desire of each Braj devotee, Shri Govardhannathji Himself fulfills that devotee's desire. Therefore, at every moment, the beauty of Shri Govardhannathji assumes an ever-new appearance." In this manner, Shri Gusainji explained it to that Vaishnava.

The Vaishnava then thought within himself, "Chaturbhujdas is greatly blessed, for Shri Govardhannathji grants him darshan together with all His divine Lilas." Such was Chaturbhujdas, a Bhagvadiya who became a special recipient of Shri Gusainji's grace.

Prasang 6 – The Rasa Lila at Chandra Sarovar

Once, a group of performers of the Rasa Lila came to Anyor. At that time, Shri Gusainji was in Shri Gokul. The five sons—Shri Giridharji, Shri Govindrayji, Shri Balkrishnaji, Shri Gokulnathji, and Shri Raghunathji—were at Shrinathji's temple. Shri Yadunathji was in Shri Gokul, and Shri Ghanshyamji had not yet manifested. The Rasa performers came to Shri Gokulnathji and earnestly requested him, "If you come, we will perform the Rasa." Shri Gokulnathji replied to the Rasa performers, "I will first ask Shri Giridharji and then tell you."

After Shrinathji's Sen Aarti had been completed and Anosar had taken place, Shri Gokulnathji asked Shri Giridharji, "If you agree, I will arrange the Rasa. The other sons also wish for it, and it would be good if you too came to the Rasa." Shri Giridharji replied, "Shri Gusainji is not here. Had he been here, we would have asked him before arranging the Rasa. I do not want Shri Gusainji to become displeased with me over this. "Therefore, if you wish, arrange the Rasa at Chandra Sarovar in Parasoli. But I will not be able to come." Then Shri Gokulnathji and the other sons took the Rasa performers with them and came to Chandra Sarovar at Parasoli.

Shri Gokulnathji also took Chaturbhujdas with him. Shri Giridharji, meanwhile, remained resting in Shri Gusainji's sitting place. When one prahar of the night had passed, preparations for the Rasa began at Chandra Sarovar. It was the full-moon day of the bright half of the month of Chaitra. When three prahars of the night had passed and only one prahar remained, Shri Gokulnathji said, "Chaturbhujdas! Sing something." Chaturbhujdas replied, "I will sing when I see Shri

Govardhannathji performing the Rasa, for the One who truly performs the Rasa is near Shri Giridharji."

Shri Gokulnathji then said to Chaturbhujdas, "What can we do now? Only one prahar of the night remains. If we go to call them now, it will be dawn by the time we go and return. And even then, they will come only if they wish; otherwise, they may not come. What should we do now?" Chaturbhujdas replied, "Do not worry. Within about one ghadi, Shri Govardhannathji and Shri Giridharji will both arrive here." At that very time, Shri Govardhannathji went to Shri Giridharji in Shri Giridharji's sitting place and said to him, "Let us go to Chandra Sarovar at Parasoli and perform the Rasa there."

Shri Giridharji then departed from there alone, and the two of them came to Chandra Sarovar. The Rasa performers then had the darshan of Shri Giridharji and Shri Govardhannathji. All the sons also had their darshan. Afterward, Shri Govardhannathji performed the Rasa Lila with His devotees of Braj. The night itself became extended, and the moon began to shine with an extraordinary beauty. At that time, Chaturbhujdas sang this kirtan.

(राग केदारो | Rāga Kedaro)

अदभुत नट भेरव धरे जमुना तट स्यामसुंदर गुन-नधान ग रवरधरन रासरंग राचे। जूवती - जूथ संग म ल गावत

केदारो राग अधर बेनु मधुर मधुर सप्त सुर सांचे ।।

उरप तरप लाग डाट तततततथई उघटत सब्दावली ग त भेद कोऊ न बांचे ।'चतुभुज प्रभु' बन बलास मोहे सब सुर

आकास नर ख थक्यो चंदरथ पिश्चम के खांचे ॥।

The wondrous dancer assumes a marvellous guise upon the bank of the Yamuna;

beautiful Shyam, the treasure of virtues, Girivardharan, is absorbed in the joy of the

Rasa.

Joining the groups of young women, he sings Raga Kedaro, while upon his lips the flute

sounds the sweet, perfectly formed seven notes. □□

With movements straight and crosswise, rhythmic beats

resound—“tat-tat-tat-tat-thai”—unfolding patterns of sound and varieties of movement

that no one can fully comprehend.

‘Chaturbhuj’ says, all the gods in the heavens are enchanted by the Lord’s forest-sports,

and the chariot of the moon, gazing upon them, has come to a standstill in the western

sky. □□

✿✿✿

After Chaturbhujdas sang this kirtan, Shri Govardhannathji heard it and commanded, "Chaturbhujdas! What time is it now?" Chaturbhujdas then sang another pada. The pada is as follows:

(राग भैरव | Rāga Bhairav)

प्यारी भुज ग्रीवा मे ल ननत पय सुजान। मु दत परस्पर लेत ग त मै सुग त गुण रास राधे ग रधर गुन नधान ॥।

सरस मुरली धु न मले मधुर सुर रासरंग भीने गावे ओघट तान बंधान । 'चतुभुज प्रभु' स्याम स्यामा की नट न दे ख

मोहे खग मृग वन थ कत व्योम वमन।।

The wise Beloved dances with his dear one’s arm around his neck.

Delighting in one another, they move together in beautiful steps—Radha, the very

essence of virtues, and Giridhar, the treasure of virtues. □□

Sweet notes mingle with the delightful melody of the flute, and drenched in the joy of

the Rasa, they sing intricate melodies and musical patterns.

‘Chaturbhuj’ says, seeing the graceful dancing of Shyam and Shyama, the birds and deer

are enchanted, the forest stands still, and even the sky is lost in

wonder. □□

✿✿✿

After Chaturbhujdas sang this kirtan, Shri Govardhannathji became greatly pleased. He smiled before Chaturbhujdas. Seeing this, Chaturbhujdas understood, "This is my great fortune." In this way, Chaturbhujdas sang many such kirtans during the Rasa. When only two ghadis of the night remained, Shri Govardhannathji returned to His temple. Afterward, Shri Giridharji took Chaturbhujdas with him and came to Gopalpur. Shri Gokulnathji then gave some money to the Rasa performers and bid them farewell. After that, he too came to Gopalpur together with all the other sons. After staying there for a few days, they proceeded to Shri Gokul.

Later, when Shri Gusainji came from Shri Gokul to Shrinathji's temple, Shri Giridharji told Shri Gusainji everything that had happened during the Rasa. Shri Gusainji then commanded, "It is not proper for us to insist upon Shri Govardhannathji in this way. It causes exertion to Shri Govardhannathji, and Shri Govardhannathji performs the Rasa every day according to His own desire." In this manner, Shri Gusainji instructed Shri Giridharji. Hearing this, Shri Giridharji remained silent. Such was Chaturbhujdas, a Bhagvadiya who was a special recipient of Shri Govardhannathji's grace.

Prasang 7 – Chaturbhujdas Beholds Shri Govardhannathji

and Shri Swaminiji

One day, Shri Gusainji said to Chaturbhujdas, "Go to Apsara Kund and send Ramdasji here to me. After sending Ramdasji, if you find some flowers there, gather them and bring them with you." Chaturbhujdas then went to Apsara Kund. There he met Ramdasji. Chaturbhujdas said to him, "Shri Gusainji is calling you, so go quickly." Hearing this, Ramdasji departed to meet Shri Gusainji. Chaturbhujdas remained alone and continued gathering flowers. While picking flowers, he came near a cave of Shri Govardhan.

There he saw Shri Govardhannathji and Shri Swaminiji emerging from the cave, still drowsy with sleep. At that moment, Chaturbhujdas had darshan of Them in this manner. He then sang this pada. The pada is as follows:

(राग बभास | Rāga Bibhas)

श्रीगोवद्धन ग रसघनकंदरा र न नवास कयो पय प्यारी । उ ठ चले भोर सुरत रंग भीने नंदनंदन वृषभानदुलारी

□□

इत बग लत कच माल मरगजी अटपटे भूखन रगमगी सारी । उतही अधर म स पाग रही ध स दुहु दस सोभा बाढ़ी

अ त भारी ॥।

घूमत आवत र तरन जीते करनी संग गजवर ग रधारी । 'चतुभुज प्रभु नर ख दप त छ ब तन मन धन कीनो

ब लहारी ॥

On Shri Govardhan Hill, the Beloved and his dear one spent the night within a deep,

dense cave.

At dawn they arose and departed, Nandanandan and Vrishabhanudulari, drenched in the

colours of love-play. □□

On one side, her loosened hair and pearl necklace are dishevelled, her ornaments are out

of place, and her sari is deeply coloured.

On the other, his lips are darkened and his turban has slipped down; on both sides, their

beauty has greatly increased. □□

They come swaying along, victorious in the battle of love, Giridhari walking with his

beloved like a noble elephant.

‘Chaturbhuj’ says, beholding the beauty of the divine couple, I offer my body, mind, and

wealth to them. □

✿✿✿

Hearing this kirtan, Shri Govardhannathji Himself commanded, "Chaturbhujdas, sing something more." At that very moment, Chaturbhujdas sang this second kirtan. The pada is as follows:

(राग ल लत | Rāga Lalit)

रजनीराज लयो नकुंज नगर की रानी । मदन म हप त जीत महारन श्रम-जल स हत भानी ॥१॥।

परम सूर-सौदय भकुटी-धनुष अ नयारे नयन-बाण संधानी। 'दास चतुमुज प्रभु' ग रघर रससंप त बलसत ज्यों

मनमानी ॥।२॥

The queen of the city of Nikunj has conquered the king of the night.

Having defeated King Madan in the great battle, she shines adorned with drops of

perspiration. □□१॥।

She is supremely valiant and beautiful, with the bow of her eyebrows drawn and her

sharp eye-arrows set upon it.

‘Das Chaturmuj’ says, Lord Giridhar, the treasure of rasa, sports with her according to

his heart's desire. □□२॥

✿✿✿

After singing this kirtan, Chaturbhujdas offered dandavat pranam to Shri Govardhannathji. Then, filled with divine joy, Chaturbhujdas took the flowers and returned to Shri Gusainji, before whom he offered dandavat pranam. Shri Gusainji asked, "Chaturbhujdas! You went to gather flowers. Where have you been until now?" Chaturbhujdas then related the entire account to Shri Gusainji.

Hearing everything, Shri Gusainji became greatly pleased with Chaturbhujdas. From that day onward, Shri Gusainji personally commanded him, "Chaturbhujdas! Whenever Shri Govardhannathji's Shringar takes place, you should come every day for darshan." Thereafter, whenever Shri Govardhannathji's Shringar was performed, Chaturbhujdas would stand there and have darshan.

Prasang 8 – Chaturbhujdas Marries by Shri Govardhannathji's Command

Later, Chaturbhujdas did not wish to marry. Shri Govardhannathji said to him, "Chaturbhujdas! You should marry." Chaturbhujdas replied, "Maharaj! Why should I leave this happiness and place myself in difficulty?" Shri Govardhannathji again commanded him, "Marry soon." Accepting Shri Govardhannathji's command, Chaturbhujdas married. After some time, Chaturbhujdas's wife passed away. Because of the period of Sutak following her death, Chaturbhujdas was prevented from having darshan.

He became extremely distressed in separation and was overwhelmed with longing. Shri Govardhannathji knew the feelings within Chaturbhujdas's heart. Chaturbhujdas would sit in the forest, suffering in separation. He passed his days singing kirtans. At that time, Chaturbhujdas sang this pada. The pada is as follows:

(राग भैरव | Rāga Bhairav)

भोर भांवतो श्री ग रधर देखों । सुभग कपोल लोल लोचन छ ब नर ख नैन सुफल क र लेखों ॥। १॥।

नख सख रूप अनूप बराजत सोभा मन्मथ को ट वसेखों । 'चतुभुज प्रभु रसरास र सक कौ परम भाग ब ल इकटक

पेखों ॥।शा

At dawn, I behold the beloved Shri Giridhar.

Gazing upon the beauty of his lovely cheeks and playful eyes, I count my eyes truly

blessed. □□१॥।

From his toenails to the crown of his head, his incomparable form shines with beauty

surpassing millions of Kamadevas.

‘Chaturbhuj’ says, it is my supreme fortune to gaze without blinking upon the Lord, the

connoisseur of the very essence of rasa; I offer myself to him. □□शा

✿✿✿

(राग ल लत | Rāga Lalit)

स्याम सुंदर प्रान प्यारे छन िज न होऊ न्यारे। नेन की ओट मीन ज्यों तलफत इन नैनन के तारे ॥।१॥। मृदुमु सकान बंक बलोकत डगमग चलत सहज में सुढारे। 'चतुभुज प्रभु ग रधर की बा नक पर को टक मन्मथ वारे

॥।२॥।

Beautiful Shyam, beloved of my life, do not be apart from me even for a moment.

When you are hidden from my eyes, I suffer like a fish out of water, O star of these eyes.

॥।१॥।

With a gentle smile and sidelong glances, you walk with a swaying gait, naturally

graceful.

‘Chaturbhuj’ says, upon Lord Giridhar’s graceful ways, I would offer millions of

Kamadevas. □□२॥।

✿✿✿

(राग धनाश्री | Rāga Dhanashri)

गोपाल कौ मुखार वंद िजयमें बचारों। को ट भान को ट चंद मदन को ट वारों ॥१॥

सरस सरोज सुधा नैन भर पाई । सुख समुद्र सो कापे क हय जाई ॥२॥

धम अथ काम मोक्ष सबही जाके हाथ। 'चतुभुज प्रभु 'गोवद्धनधर श्रीगोकुल के नाथ ॥३॥

I contemplate within my heart the lotus-face of Gopal.

I offer millions of suns, millions of moons, and millions of Kamadevas before it. □१॥

My eyes have become filled with the nectar of that beautiful lotus.

Who can describe that ocean of bliss? □२॥

Dharma, wealth, desire, and liberation are all in his hands.

‘Chaturbhuj’ says, Lord Govardhandhar is the Lord of Shri Gokul. □३॥

✿✿✿

In this way, Chaturbhujdas sang many kirtans of prayer and passed the days of Sutak. After the period ended and he became ritually pure, Chaturbhujdas had the darshan of Shrinathji's Shringar. Another reading of the previous pada is: "His lotus eyes, charming speech, and sweet smile shine beautifully. At His sidelong glances, all the young women become enchanted."

Chaturbhujdas then offered Sashtang Dandavat, folded his hands, and stood before Shri Govardhannathji. Shrinathji looked toward him and smiled. After having the darshan of Gwal and Rajbhog, Chaturbhujdas thought within himself, "I should now go home." Then Shri Govardhannathji again said to Chaturbhujdas, "Chaturbhujdas! Marry a second time."

Chaturbhujdas replied, "Maharaj! There is no suitable girl within the community." Shri Govardhannathji again said to Chaturbhujdas, "Then enter into a Dhareja union." Hearing this, Chaturbhujdas said nothing. For the next five to seven days, Shri Govardhannathji Himself continued telling him this every day, but Chaturbhujdas did not feel inclined toward it.

Then Shrinathji conveyed the matter to Sadupande, saying, "Find

someone and arrange a Dhareja union for Chaturbhujdas." Sadupande then said to Chaturbhujdas, "Shri Govardhannathji has given this command. Therefore, you must certainly obey Shri Prabhuji's command." Chaturbhujdas replied, "He keeps after me about this. What can I do now?" There was a Mukadam whose daughter was a widow. Sadupande spoke with her and arranged Chaturbhujdas's Dhareja union with her.

Afterward, Shri Govardhannathji began teasing Chaturbhujdas, saying, "Just look at this! Though you are the son of someone like Kumbhandasji, when your wife died, you could not remain without one even for two or four months. You immediately entered into a Dhareja union, and even then you are not satisfied!" In this manner, Shri Govardhannathji and His sakhas would tease Chaturbhujdas every day.

One day, Chaturbhujdas heard this and said to Shri Govardhannathji, "You say such things to me every day, but You Yourself remain involved with the women of Braj from house to house and keep roaming about with them." Hearing this, Shri Govardhannathji became embarrassed. He said nothing to Chaturbhujdas, but Shri Govardhannathji went to Shri Gusainji and said, "Chaturbhujdas speaks to Me in this manner. Therefore, you should restrain him and tell him never to say such things again."

Later, when Chaturbhujdas came to the temple for darshan, Shri Gusainji called him and asked, "Why did you speak to Shri Govardhannathji in that manner?" Chaturbhujdas then related the entire matter concerning Shri Govardhannathji to Shri Gusainji, saying, "Maharaj! He teases me every day. So, just once, I too replied to Him in that manner." Shri Gusainji said to Chaturbhujdas, "From today onward, do not say such things again." From that day onward, Shri Govardhannathji would continue teasing him, but Chaturbhujdas would say nothing in reply. Shrinathji Himself continued joking with him.

Such was the grace Shri Govardhannathji bestowed upon Chaturbhujdas. Chaturbhujdas conversed with Shri Govardhannathji with such intimate familiarity. Thus, Chaturbhujdas was such a Bhagvadiya and a special recipient of Shri Gusainji's grace.

Prasang 9 – Chaturbhujdas's Separation When Shrinathji

Goes to Mathura

Once, Shri Gusainji had traveled to another region. On the seventh day of the dark half of Phagun, Shri Govardhannathji Himself went to Shri Gusainji's house in Mathura. At that time, Shri Giridharji and all the other sons, daughters-in-law, and daughters offered the entire household, including jewelry, clothes, and everything else, to Shri Govardhannathji. One of the daughters, however, had secretly kept aside a gold ring.

Shri Govardhannathji said to Shri Giridharji, "One item that belongs to My offering is still with that particular daughter. Go and bring it." Shri Giridharji went to her and said, "The entire household has been offered to Shri Govardhannathji. You have kept something from it with yourself. Give it." She then gave him the ring that she had kept aside. After this, all the daughters-in-law and daughters became extremely pleased, thinking, "Shri Govardhannathji has lovingly asked for and accepted something that was personally ours. This is our great fortune." At the time Shri Govardhannathji went to Mathura, Chaturbhujdas was at his home in Jamunavata. He did not know that Shri Govardhannathji Himself had gone to Mathura.

At the time of Utthapan, Chaturbhujdas came to Shrinathji's temple. When he did not see Shrinathji upon Shri Giriraj mountain, he asked everyone, "Where has Shri Govardhannathji gone?" The doorway attendants and all the other sevaks replied, "Shrinathji has gone to Mathura." Hearing this, Chaturbhujdas experienced intense separation within his heart. He sat upon Shri Giriraj and began singing kirtans of separation. The pada is as follows:

(राग गोरी | Rāga Gori)

बात हलग की कासों क हए। सुनरी सखी बबस्था या तन की समझ समझ मन चुप क र र हए ।

मरमी बना मरम को जाने यह उपहास जा न जग स हए । 'चतुभुजप्रभु ग रघरन मले जब तब ही सब सुख ल हए

□□

To whom can I speak of this attachment?

Listen, dear sakhi, understanding well the condition of this body, I keep my heart silent.

Without one who knows the inner secret, who can know this secret?

Knowing that the world will only make a mockery of it, I endure it.

‘Chaturbhuj’ says, only when Lord Giridhar meets me shall I attain all happiness. □□

✿✿✿

(राग गोरी | Rāga Gori)

मोहन मोहनी प ढ़ मेली । मुख देखत तनदसा भुलानी को घर जाय सहेली ॥

काके तात आात अरु माता को प त नेह नवेली । काके लोक-लाज और कुल-डर को बन फरत अकेली ॥

याही ते कह त मूल मंत्र तोसों एक संग म ल खेली। 'चतुभुज प्रभु ग रधर रस अटकी श्रु त मरजादा पेली ॥

Mohan has cast a spell of enchantment upon me. On seeing his face, I have forgotten the

state of my body; dear sakhi, to whose home could I go?

Whose father, whose relatives and mother, whose husband, and what new affection

remains? Whose concern is there for worldly shame or fear of family honour, when I

wander alone in the forest?

Therefore I tell you this essential secret: come, let us meet him and play together.

‘Chaturbhuj’ says, being absorbed in the rasa of Lord Giridhar, she has cast aside the

bounds of the Vedas. □

✿✿✿

In this way, Chaturbhujdas sang many such kirtans. Later, when only one day remained before Nrisimha Chaturdashi, on the day of Trayodashi, Chaturbhujdas came upon Shri Giriraj mountain at the time of Sandhya Aarti. Without Shri Govardhannathji present, Chaturbhujdas could not bear to look at the temple. Intense separation arose within his heart. At that time, Chaturbhujdas sang this kirtan. The pada is as follows:

(राग गोरी | Rāga Gori)

श्री गोवधन वासी सांवरे लाल, तुम बन रह्यो न जाय हो ॥ बृजराज लडेतोला डले ॥

बंक चते मुसकाय के लाल, सुंदर वदन दखाय ॥ लोचन तल पे मीन ज्यों लाल, पल छन कल्प बहाय हो ॥१॥

सप्त स्वर बंधान सों लाल, मोहन वेणु बजाय ॥ सुरत सुहाइ बां धके नेक, मधुरे मधुर स्वर गाय हो ॥२॥

र सक रसीली बोलनी लाल, ग र च ढ गैयां बुलाय ॥ गांग बुलाइ धूमरी नेंक, ऊँची टेर सुनाय हो ॥३॥

दिृष्ट परी जा दवसतें लाल, तबते रुचे न हं आन ॥ रजनी नींद न आवही मोहे, बसय भोजन पान हो ॥४॥

दशन को यनुमा तपे लाल, बचन सुनन को कान हो । म लवे को हीयरो तपे मेरे, िजय के जीवन प्राण हों ॥५॥

मन अ भलाषा ह्वे रही लाल, लगत नयन नमेष ॥ एकटक देखूं आवतो प्यारो, नागर नटवर भेष हों ॥६॥

पूण श श मुख देख के लाल, चत चोट्यो बाही ठोर ॥ रूप सुधारस पान के लाल, सादर चंद्र चकोर हो ॥७॥

लोक लाज कुल वेद की लाल, छांड्यो सकल ववेक ॥ कमल कली र व ज्यों बढे लाल, क्षणु क्षणु प्री त वशेष हो ॥८॥

मन्मथ को टक वारने लाल, देखी डगमग चाल ॥ युवती जन मन फंदना लाल, अंबुज नयन वशाल ॥९॥

यह रट लागी ला डले लाल, जैसे चातक मोर ॥ प्रेम नीर वषाय के लाल, नवघन नंद कशोर हो ॥ १०॥

कुंज भवन क्रीडा करे लाल, सुख न ध मदन गोपाल ॥ हम श्री वृंदावन मालती लाल, तुम भोगी भ्रमर भूपाल हो ॥११॥

युग युग अ वचल रा खये लाल, यह सुख शैल नवास ॥ श्री गोवधनधर रूप पें, बलजाय चतुभुज दास ॥१२॥

O dark-hued Lala who dwells upon Shri Govardhan, I cannot live without you.

O dearly beloved darling of the King of Vraja.

O Lala, smiling with a sidelong glance, show me your beautiful face.

My eyes yearn like a fish, O Lala, and every moment passes like an age. ॥१॥

O Lala, play your enchanting flute in the arrangement of the seven notes.

Assuming a lovely appearance, sing a little in sweet, sweet tones. ॥२॥

O Lala, your speech is charming and full of rasa; climb the hill and call the cows.

Call Gangi and Dhumari a little, and let me hear your loud call. ॥३॥

O Lala, from the day you came before my eyes, nothing else has pleased me.

At night sleep does not come to me, and I have forgotten food and drink. ॥४॥

O Lala, my eyes yearn for your darshan, and my ears yearn to hear your words.

My heart yearns to meet you, O life and very breath of my heart. ॥५॥

O Lala, this longing remains in my heart: may my eyes not even blink.

May I gaze without blinking upon my beloved as he comes in the charming attire of

Natvar. ॥६॥

O Lala, seeing your full-moon face, my heart has been struck and drawn toward that

very place.

O Lala, drinking the nectar of your beauty, I am the chakor bird gazing lovingly upon the

moon. ॥७॥

O Lala, I have abandoned worldly shame, family honour, the bounds of the Vedas, and all

discrimination.

O Lala, as a lotus bud grows before the sun, my love increases more

and more with every

moment. ॥८॥

O Lala, I would offer millions of Kamadevas upon seeing your swaying gait.

O Lala, your large lotus-eyes ensnare the hearts of young women. ॥९॥

O dearly beloved Lala, this constant cry has taken hold of me, like the chatak bird and the

peacock.

O Lala, rain down the waters of love, O Nandakishor, like a fresh rain-cloud. ॥१०॥

O Lala, sport within the bower-house, O Madan Gopal, treasure of happiness.

O Lala, we are the malati creepers of Shri Vrindavan, and you are the royal bumblebee

who enjoys their nectar. ॥११॥

O Lala, may this blissful dwelling upon the hill remain steadfast age after age.

‘Chaturbhuj Das’ offers himself upon the divine form of Shri Govardhandhar. ॥१२॥

In this manner, Chaturbhujdas sang kirtans filled with intense separation. First, Chaturbhujdas had the darshan of the herds of cows. Afterward, in the midst of the sakhas, he had the darshan of Shri Govardhannathji together with Shri Baldevji. Chaturbhujdas approached, offered dandavat pranam, and humbly prayed to Shrinathji, "Maharaj! Please be gracious and tell me, when will You grant me Your darshan upon Shri Govardhan mountain?"

Shri Govardhannathji replied to Chaturbhujdas, "Tomorrow I shall return to Shri Govardhan mountain." Having thus reassured Chaturbhujdas, Shrinathji disappeared from his sight. Chaturbhujdas spent the entire night singing padas of separation. After one prahar of the night had passed, Shri Govardhannathji made His wish known to Shri Giridharji, saying, "Tomorrow morning, take Me back to Shri

Govardhan mountain. Shri Gusainji will arrive there tomorrow, so do not delay any longer."

Then Shri Gokulnathji said to Shri Giridharji, "Shri Gusainji is expected to arrive within two or four days. It would be good if Shri Gusainji could have the darshan of Shri Govardhannathji here in his own house. Therefore, keep Shrinathji here for another four days." Shri Giridharji replied, "What you say is true, but Shri Govardhannathji's own desire is such. Therefore, tomorrow morning we must certainly take Shri Govardhannathji back to Shri Govardhan mountain."

They then made all the preparations during the night. When four ghadis of the night remained, they awakened Shrinathji and offered the Mangal Bhog. After performing the Mangala Aarti, they seated Shri Govardhannathji upon a chariot. All the sons, daughters-in-law, and daughters accompanied Him. Meanwhile, Chaturbhujdas climbed upon Shri Giriraj mountain and repeatedly looked into the distance, thinking, "Now Shri Govardhannathji will arrive." At that time, Chaturbhujdas sang this kirtan:

(राग सारंग | Rāga Sarang)

तब तें जुग समान पल जात । जा दन देखे सखी मोहन मोतन मु र मु सकात ॥

दरसन देत ठगोरी मेली तब तें कछु न सुहात । बीतत घरी घरी क्रमक्रम अब कर मीडत प छतात //

मन में गड़ी मदन मूर त वह मन अटक्यो सामल गात । 'चतुभुज प्रभु ग रधरन मलन को नैन बहोत अकुलात ॥।

Since then, every moment passes like an age.

O sakhi, from the day I saw Mohan turn toward me and smile, it has been so.

Giving me his darshan, he cast his enchanting spell upon me; since then, nothing

pleases me.

As each moment passes one after another, I now wring my hands in regret. //

That captivating form has become fixed within my heart, and my mind is caught upon

his dark-hued form.

‘Chaturbhuj’ says, my eyes are deeply restless for a meeting with Lord Giridhar. □□

✿✿✿

After Chaturbhujdas sang this kirtan, he had the darshan of Shri Govardhannathji. Afterward, he offered dandavat pranam to Shri Giridharji and all the other sons. Then Shri Giridharji performed the Shringar of Shri Govardhannathji, and preparations for Rajbhog began. After this, Shri Gusainji returned from his travels in Gujarat. At that time, it was ordinarily the time for Shri Govardhannathji's Utthapan Bhog. Shri Gusainji arrived and proceeded to his sitting place. Shri Giridharji and all the other sons came and met him. At that very time, the call of the Rajbhog mala of Shri Govardhannathji was heard.

Shri Gusainji asked Shri Giridharji, "Why is Shri Govardhannathji's Rajbhog so late today?" Shri Giridharji replied to Shri Gusainji, "Today, Shri Govardhannathji arrived here from Mathura at midday. Therefore, there has been this much delay today." Then Shri Gokulnathji said to Shri Gusainji, "I had told elder brother, 'Keep Shri Govardhannathji at our home for another two days, so that Shri Gusainji may himself have the darshan of Shri Govardhannathji in his own home.' But elder brother did not agree, and so he brought Shri Govardhannathji here today itself." Hearing this, Shri Gusainji became extremely pleased with Shri Giridharji.

He said to Shri Giridharji, "You understood the desire within my heart. If I had not seen Shri Govardhannathji upon Shri Giriraj mountain, I would not have been able to bear it." Shri Gusainji immediately bathed and proceeded to Shrinathji's temple, where he celebrated the festival of Nrisimha Jayanti. From that day onward, every year on Nrisimha Jayanti, Shri Govardhannathji's Rajbhog comes at the time of Sen Aarti, and only afterward is the mala called. Thus, this became the established custom. Chaturbhujdas experienced immense joy upon having the darshan of Shri Govardhannathji.

After Anosar, Shri Gusainji proceeded to his sitting place. Chaturbhujdas offered dandavat pranam to Shri Gusainji and related the entire account to him: how Shri Govardhannathji had gone to Mathura and how, on that day, He had returned to Shri Govardhan mountain. Shri Gusainji then personally said, "Shri Govardhannathji is supremely compassionate. He cannot bear the anguish of His own

devotees." Afterward, Shri Gusainji retired to rest. Such was Chaturbhujdas, a Bhagvadiya who was a special recipient of the grace of both Shrinathji and Shri Gusainji.

Prasang 10 – Chaturbhujdas Has Darshan of Shri

Navneetpriyaji in Shri Gokul

Once, Shri Gokulnathji asked Shri Gusainji, "If You permit me, I would like to take Chaturbhujdas to Shri Gokul once." Shri Gusainji replied, "If Chaturbhujdas agrees to come, then take him." Afterward, Shri Gokulnathji said to Chaturbhujdas, "We have some work in the village of Penthyo, so come with me." Chaturbhujdas then accompanied Shri Gokulnathji. When Shri Gokulnathji reached the village of Penthyo, he said to Chaturbhujdas, "I need to go to Shri Gokul, and I have no attendant accompanying me. Therefore, come with me as far as Shri Gokul. There, after you have the darshan of Shri Navneetpriyaji, I will bring you back here."

Shri Gokulnathji then mounted his horse and proceeded onward, while Chaturbhujdas accompanied him. When Shri Gusainji heard about this, he left Shri Giridharji with Shrinathji and himself mounted a horse and proceeded to Shri Gokul. It was the time of Utthapan. Shri Gusainji bathed and awakened Shri Navneetpriyaji. Later, at the time of Sandhya Aarti, Shri Gokulnathji and Chaturbhujdas heard that Shri Gusainji himself had arrived there. Shri Gokulnathji and Chaturbhujdas became extremely pleased and immediately came to the temple of Shri Navneetpriyaji. Shri Gusainji entered the temple of Shri Navneetpriyaji and called Chaturbhujdas to him. He then granted Chaturbhujdas the darshan of Shri Navneetpriyaji. Upon having that darshan, Chaturbhujdas sang this pada:

(राग बलावल | Rāga Bilaval)

महामहोच्छव श्रीगोकुल गाम। प्रेम मु दत गोपी जस गाव त ले ले स्याम सुंदर कौ नाम ॥।

जहां तहां लीला अवगाहत ख रक खोर द ध मथन धाम । परम कौतुहल नस और बासर आनंद ही में बीतत जाम ॥।

नंद गोप सुत सब सुखदायक मोहन र त पुरान काम । चतुभुज प्रभु ग रधर आनंद न ध नख सखरूप सुभग

अ भराम ॥

There is a great, joyous celebration in the village of Shri Gokul.

Filled with love and delight, the gopis sing his praises, repeatedly taking the name of

beautiful Shyam. □□

Everywhere they are immersed in his lilas—in the cowsheds, the lanes, and the homes

where curd is churned.

In supreme delight, night and day, every watch passes only in bliss.

The son of Nanda Gopa gives happiness to all; Mohan fulfils the desires of love.

'Chaturbhuj' says, Lord Giridhar is the treasure of bliss, beautiful and enchanting in

form from his toenails to the crown of his head.

(राग रामकली | Rāga Ramkali)

अंगुरी छां ड रेंगत अरग थरग । नू पुर बाजत त्यों त्यों धरनी धरत पग ॥१॥

कबहू वसुधा मां ह भुजा पसा र ह स डगमगाय के उल ट भरत डग । जननी मु दत मन चते ससुतन कंठ लाय सुंदर

स्याम सुभग ॥२॥

मृदु बानी तुतरात मौ ग नवनीत खात भोजन जनावत जैसे बाल खग । 'चतुभुज प्रभु ग रधर के बाल वनोद नंद

आनंद देखें ठाढ़े टग टग ॥३॥

Letting go of the finger, he crawls along with unsteady movements.

His anklets sound as, little by little, he places his feet upon the ground. ॥१॥

Sometimes, stretching out his arms toward the ground, he laughs, totters, turns, and

takes little steps.

His mother joyfully gazes upon the beautiful dark-hued child and embraces him to her

neck. ॥२॥

With soft, lisping speech, he asks for butter and eats, making known his desire for food

like a young bird.

‘Chaturbhuj’ says, Nanda stands gazing intently at the childhood sports of Lord Giridhar,

filled with joy. ॥३॥

✿✿✿

In this manner, Chaturbhujdas sang several more kirtans describing the divine Lila. Hearing them, Shri Gusainji said to Chaturbhujdas, "Chaturbhujdas! Ask for whatever you desire." Chaturbhujdas folded his hands and humbly prayed to Shri Gusainji, "Maharaj! You know what lies within my heart. Therefore, please be gracious and grant me the darshan of Shri Govardhannathji." Shri Gusainji replied to Chaturbhujdas, "Tomorrow, after performing the Shringar of Shri Navneetpriyaji and swinging Him in the cradle, I too shall depart. You should come with me."

Hearing this, Chaturbhujdas became extremely pleased within his heart. That night, Chaturbhujdas went to sleep. As soon as morning came, Chaturbhujdas came and offered dandavat pranam to Shri Gusainji. At that time, he had the Mangala darshan. There, Chaturbhujdas sang this pada. The pada is as follows:

(राग बलावल | Rāga Bilaval)

हों वारी नवनीत प्रया। नत उ ठ देन उराहने आवत चोरी लगावत घोख तया ॥

तुम ब लराम संग म ल कै इन आंगन खेलो दोऊ भैया । नर ख नर ख नैनन सचु पाउं प्रान जीवन धन सांव लया

□□

जो भावे सो लेउ मेरे मोहन मधु मेवा द ध दूध घैया । 'चतुभुज प्रभु ' ग रघर काके घर तुम हू ते कछू बोहोत श्रया ।।

I am devoted to you, O lover of butter.

Every day these cowherd women come to complain, accusing you of stealing. □

You and Balram, together, both brothers, play here in this courtyard.

Gazing upon you again and again, my eyes find true happiness, O dark-hued one, the life

and treasure of my very being. □□

Take whatever pleases you, my Mohan—honey, dry fruits, curd, milk, and ghee.

‘Chaturbhuj’ says, O Lord Giridhar, in whose house is there anything more precious than

you? □□

✿✿✿

(राग देवंगधार | Rāga Devangdhar)

दन दन देन उराहनो आवें । यह गवा ल न जोबन मदमाती झूठे ह दोष लगावें ॥।१॥।

कहां धो बासन धरे पराए कहां मेरो मोहन पावें । ल रका अ त सुकुमार गहें कर हलधर संग खलावें ॥२॥।

कबहूक कह त कचुकी फारी कबहूक ओर बतावें । कबहूक रई मथ नयौ ले कै आँगन हाथ नचावें ॥।३॥।

मन लाग्यो कान्ह कमल दल लोचन उत्तर बोहोत बनावें । 'चतुभुज प्रभु ' ग रघर याही मस छन छन देख्यो भावें

॥।४॥।

Day after day they come to make complaints.

These cowherd women, intoxicated with the pride of youth, falsely accuse him. □□१॥।

Where have others kept their vessels, and where could my Mohan even find them? The child is extremely tender; take him by the hand and let him play with Haldhar. □२॥।

Sometimes they say he tore their bodice, and sometimes they tell some

other tale.

Sometimes, taking the churning rope, they wave their hands about in the courtyard.

॥।३॥।

Their hearts are attached to Kanh, whose eyes are like lotus petals, and they invent many

replies.

‘Chaturbhuj’ says, under this pretext they delight in seeing Lord Giridhar again and

again, every moment. □□४॥।

✿✿✿

In this manner, Chaturbhujdas sang many such kirtans there. Afterward, Shri Gusainji personally completed the Bhog offering to Shri Navneetpriyaji, performed His Shringar, and swung Him in the cradle. At that time, Chaturbhujdas sang this pada for the cradle:

(राग रामकली | Rāga Ramkali)

अपने री बाल गोपाले हो, रानी जू पालने जुलावे । बारंबार नहा र कमल मुख प्रमु दत मंगल गावे ॥१॥

लटकन भाल भ्रकुटी म स बंदुका कठुला कंठ बनावे । सद माखन मधु सा न अ धक रु च अंगु रन क र कै चटावे

॥।२॥

कबहूक सुरंग खलौना ले ले नानाभां त खलावे । दे ख दे ख मु सकाय सांवरो द्वे द तयां दरसावे ॥।३॥।

सायर कुमुद चकोर चंद ज्यो रूपसुधा रस प्यावें । 'चतुभुज प्रमु' ग रघरन चंद को ह स ह स कंठ लगावे ॥।४॥।

O friend, Queen Yashoda rocks her own little Gopal in the cradle.

Again and again she gazes upon his lotus-face and, filled with joy, sings auspicious

songs. □१॥

She adorns his forehead with a dangling ornament and a black dot between his brows,

and places a necklace around his neck.

Mixing fresh butter with honey, she lovingly lets him lick it from her fingers with great

delight. ॥२॥

Sometimes she takes colourful toys and amuses him in many different ways.

Looking at them again and again, the dark-hued child smiles and shows his two little

teeth. ॥३॥

Like the ocean, the water-lily, and the chakor before the moon, she drinks the nectar of

his beautiful form.

'Chaturbhuj' says, smiling again and again, she embraces Lord Giridhar, her moon, to

her neck. ॥४॥

✿✿✿

(राग रामकली | Rāga Ramkali)

झुलो पालने गो वंद । द ध मथो नवनीत काढों तुमको आनंद कंद ॥१॥।

कंठ कठुला ल लत लटकन भ्रकुटी मन के फंद । नर ख छ ब छनु छनु झुलाऊ गाऊ लीला छंद ॥२॥।

दूध की द तयां सुख की न धयाँ हसत जब कछु मंद । 'चतुभुज प्रभु जननी जु ब ल ग रधरन गोकुलचंद ॥।३॥।

Swing in the cradle, O Govind.

I shall churn the curd and take out fresh butter for you, O source of bliss. ॥१॥।

Around your neck is a little necklace, upon your forehead a lovely dangling ornament,

and your eyebrows are snares for the heart.

Gazing upon your beauty, I shall rock you every moment and sing verses of your lilas.

॥२॥।

Your milk-white little teeth are treasures of happiness when you smile gently.

‘Chaturbhuj’ says, the mother offers herself to Lord Giridhar, the moon of Gokul. □□३॥।

✿✿✿

After Chaturbhujdas sang this cradle song, Shri Gusainji heard it and became greatly pleased. Afterward, Shri Gusainji called for a horse, mounted it, and taking Chaturbhujdas with him, proceeded to Shri Giriraj. When they arrived there, it was the time for Shri Govardhannathji's Rajbhog. Shri Gusainji immediately bathed and attended to Shri Govardhannathji's Rajbhog. When the proper time came, the Bhog offering was completed. When the doors opened for darshan, Kumbhandasji said to Chaturbhujdas, "Sing a kirtan." Chaturbhujdas then sang this kirtan. The pada is as follows:

(राग सारंग | Rāga Sarang)

तब ते और कछू न सुहाय । सुंदर स्याम जब ह तें देखे खरक दुहावत गाय ॥।१॥।

आवत हुती चली मारग में सखी हो अपने सत भाय । मदनगोपाल दे ख के एकटक रही ठगी मुरझाय ॥।२॥

बसरी लोक लाज गृह कुल ब्रत बंधु पता और माय । 'चतुभुजप्रभु ग रवरधर तनमन लयो है चुराय ॥३॥

Since then, nothing else has pleased me.

From the moment I saw beautiful Shyam milking the cows in the cowshed, nothing else

has pleased me. □□१॥।

O sakhi, I was coming along the path, absorbed in my own true feelings.

Seeing Madan Gopal, I stood gazing without blinking, spellbound and faint. □□२॥

I forgot worldly shame, home, family, vows, relatives, father, and mother.

‘Chaturbhuj’ says, Lord Girivardhar has stolen away my body and mind. ॥३॥

✿✿✿

Hearing this, Shri Govardhannathji looked toward Chaturbhujdas and smiled. Chaturbhujdas then offered dandavat pranam and said, "Today my fortune is blessed, for I have had the darshan of Shri Govardhannathji." Just then, the call of Tera came. Chaturbhujdas offered dandavat pranam and came outside. Kumbhandasji then asked Chaturbhujdas, "Chaturbhujdas! Where had you gone?" Chaturbhujdas replied to Kumbhandasji, "Shri Gokulnathji had taken me to Shri Gokul. I have just now returned with Shri Gusainji."

Kumbhandasji said to Chaturbhujdas, "You went away into Praman." When Shri Gusainji heard these words spoken by Kumbhandasji, he laughed while inside the temple. After arranging Shri Govardhannathji's Anosar, Shri Gusainji proceeded to his sitting place. Chaturbhujdas then humbly asked Shri Gusainji, "Maharaj! Kumbhandasji asked me, 'Where had you gone?' I replied, 'I went to Shri Gokul with Shri Gokulnathji.' Then he said to me, 'You went away into Praman.' Why does he regard Shri Gokul as Praman?"

Shri Gusainji replied to Chaturbhujdas, "Kumbhandas's mind is completely attached to Shri Govardhannathji, and he does not remain separated from Him even for a single moment. Therefore, he regards the other Lila as Praman. In truth, however, both Lilas are one." From that day onward, Chaturbhujdas never went anywhere after leaving the foothills of Shri Girirajji.

Afterward, Shri Gusainji took his meal and rested. Chaturbhujdas offered dandavat pranam and returned to his home. Shri Govardhannathji also bestowed supreme grace upon Chaturbhujdas. Such was Chaturbhujdas, a Bhagvadiya who was an extraordinary recipient of divine grace.

Prasang 11 – Chaturbhujdas's Intense Separation from Shri

Gusainji

Some days later, Shri Gusainji entered a cave of Shri Giriraj and departed into the divine Lila. Before doing so, he gave his own upper cloth to Shri Giridharji and said, "Remain under the command of Shri Govardhannathji. Do only that which keeps Shri Govardhannathji pleased. "Take care of all the sons and keep them content. Take care also of Shrinathji's sevaks and all the Vaishnavas, and keep them content. "This upper cloth that has touched my body—you must perform all the customary worldly rites for it. For if you do not perform these rites, then afterward no one will perform the prescribed rites. Therefore, you must certainly do so.

"Do not worry about anything. Shri Govardhannathji is the doer of everything." Having thus reassured Shri Giridharji, Shri Gusainji entered the cave of Shri Giriraj and departed into the divine Lila. Afterward, Shri Giridharji and all the other sons, together with all the sevaks, experienced overwhelming separation and became deeply distressed. The anguish of separation at that time cannot be described in words. Later, regaining composure, Shri Giridharji did exactly as Shri Gusainji had commanded concerning the upper cloth. He performed its cremation by fire.

Afterward, according to the prescribed Vedic procedure, he performed all the rites of the ten-day period. He also completed all the customary worldly rites and became ritually pure. Then they once again became fully attentive to the seva of Shri Govardhannathji. At the time when Shri Gusainji entered the cave of Shri Govardhan mountain and departed into the divine Lila, Chaturbhujdas was at his home in the village of Jamunavata. As soon as Chaturbhujdas heard the news, he came running. Upon arriving, he became overwhelmed with anguish, fell down before the cave, and began lamenting intensely:

"Maharaj! At the time of Your departure, I could not even have Your darshan. "Without You, whom shall I now look to upon this earth? "Therefore, do not keep me upon this earth any longer. Keep me also close beside Your lotus feet. Please call me to Yourself as well." Filled with such intense separation, Chaturbhujdas sang this kirtan there. The pada is as follows:

(राग केदारी | Rāga Kedari)

फर ब्रज बसहू श्री वट्ठलेस । कृपा क र के दरस दखावहु वह लीला वह वेस ॥।

संग गाय अरु ग्वाल लै गोकुल गाँव करहु प्रवेस । नंदराय ज्यों बलसी संप त बहु उदार नरेस ॥

भिक्त मारग प्रकट क र क लजन दे उपदेस । रचो रास वलास वह सब ग र गोवरधन देस ॥

वदन इंदु ते वमुख नैन चकोर तपत वसेस । सुधापान कराई मेटहु वरह कौ लवलेस ।।

श्रीवल्लभनंदन, दुःख नकंदन, सुनहु चत्त संदेस । 'चतुभुज' प्रभु घोखकुल के हरहु सकल कलेस ॥

O Shri Vitthalesh, dwell once again in Vraja.

By your grace, grant your darshan and reveal again those lilas and that very attire. □□

Taking the cows and cowherd boys with you, enter the village of Gokul.

Like Nandaraya, delight in abundant prosperity as a most generous lord. □

Reveal the path of bhakti and give instruction to the people of Kali Yuga.

Perform once again all those joyous Rasa lilas in the land of Mount Govardhan. □

Separated from the moon of your face, these chakor-like eyes suffer greatly.

Let them drink its nectar and remove even the slightest trace of separation. □□

O son of Shri Vallabh, destroyer of sorrow, hear this message from my heart.

‘Chaturbhuj’ says, O Lord of the cowherd families, remove all their afflictions. □

✿✿✿

Chaturbhujdas sang many such kirtans filled with separation. Then Shri Gusainji, knowing the intense anguish of Chaturbhujdas, manifested within Chaturbhujdas's heart in his form of supreme bliss and personally granted him darshan. Shri Gusainji said, "Chaturbhujdas! Why are you experiencing such intense separation? I am always near you. Therefore, do not carry so much sorrow within your heart. "From now onward, have my darshan beside Shri Govardhannathji. Wherever Shri Govardhannathji is, always know

that I too am there beside Him. I always remain there."

Having thus consoled Chaturbhujdas, Shri Gusainji disappeared from his sight. Afterward, Chaturbhujdas became immersed in the bliss of that divine form and sang this kirtan there. The pada is as follows:

(राग केदारो | Rāga Kedaro)

श्री वट्ठल प्रभु भये न हैं हैं। पाछे सुनै न आगे देखे यह छ ब फेर न ब न हैं ।।१॥।

मनुष देह ध र भक्त हेत क लकाल जनम को लै हैं। को फ र नंदराय कौ वैभव ब्रजबा सन बलसे हैं ॥२॥।

को कृतज्ञ करुणा सेवक तन कृपा सुदिृष्ट चत्तै हैं। ग्वाल गाय सब संग ले कै को फ र गोकुल गाम वसै हैं ॥३॥

धमखंभ होय ज्ञान कम, को जगत भिक्तप्रगटै हैं। को करकमल सीस ध र के अधम न वैकुण्ठ पठै हैं ॥।४॥।

रास वलास महोच्छव क र को राग भोग सुख दहैं। को सादर ग रराजधरन की सेवा सार दृढे हैं ॥। ५॥।

भूषन बसन गोपाललाल के को संगार सखै हैं। को आर त वारत श्रीमुख पर आनंद प्रेम बढे हैं ॥ ६॥

मथुरा-मंडल खग मृग की को म हमा क ह बरनै हैं। को वृंदावनचंद गो वंद कौ प्रगट स्वरूप दखे हैं ॥७।।

का कौ बहो र प्रताप जु ऐसो प्रकट पहु म में छ हैं। का के गुन कीरत लीला जसु सकल लोक च ल जै हैं ॥८॥

श्रीवल्लभसुत दरसन कारन अब सब कोउ प छतै हैं। 'चतुभुजदास' आस इतनी जो यह सु म रत जन्म सरै हैं ॥९॥

There has never been a Lord like Shri Vitthal.

Neither have we heard of such beauty in the past, nor shall we see it ahead; such beauty

will never appear again. □□१॥।

Taking a human body for the sake of devotees, he has taken birth in the age of Kali.

Who again will manifest the splendour of Nandaraya and sport with the residents of

Vraja? ॥२॥

Who, grateful and compassionate, will look upon the servant with a gracious and loving

gaze?

Who again will take all the cowherd boys and cows with him and dwell in the village of

Gokul? ॥३॥

Who will become the pillar of dharma and manifest bhakti in the world amidst jnana and

karma?

Who will place his lotus hand upon the heads of the fallen and send them to Vaikuntha?

॥४॥

Who will celebrate the great festival of Rasa-vilasa and bestow the joy of raga and bhoga?

Who will lovingly establish firmly the essence of the seva of Girirajdharan? ॥५॥

Who will teach the adornment of Gopallal with ornaments and garments?

Who, while waving arati before his beautiful face, will increase bliss and love? ॥६॥

Who will describe the glory of the birds and animals of the land of Mathura?

Who will reveal the manifest divine form of Govind, the moon of Vrindavan? ॥७॥

Whose glory like this will ever again be manifest upon the earth?

Whose virtues, praises, lilas, and glory will spread throughout all the worlds? ॥८॥

Now everyone grieves for the darshan of the son of Shri Vallabh.

‘Chaturbhujdas’ has only this hope: by remembering him, may this birth be fulfilled.

॥९॥

In this way, Chaturbhujdas sang many such kirtans. Keeping his mind fixed upon the lotus feet of Shri Gusainji, he left his body and himself attained the divine Lila. Seeing this departure of Chaturbhujdas, the other Vaishnavas and sevaks felt immense sorrow. Afterward, Chaturbhujdas's son, Raghodas, came, and all the Vaishnavas also gathered. Together, they performed the cremation rites for Chaturbhujdas.

They then performed the prescribed rites, including the Dasgatra rites, and became ritually pure. Such was Chaturbhujdas, a Bhagvadiya who was a special recipient of Shri Gusainji's grace. Therefore, how far can his sacred account be described?

Varta 251 - Madhavdas Dalal

Now we describe the inner sentiment of Madhavdas Dalal of Khambhaich, a sevak of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In the divine Lila, his name is Kokilakanthi, as has already been stated above. She manifested from Lalitaji; therefore, her devotional disposition is of the sattvic type.

Madhavdas was born into a Baniya family in Khambhaich. His father worked as a broker. When Madhavdas grew up, he too began working as a broker. Madhavdas came into the association of Sahajpal Doshi and Jiva Parakh. The three of them became close friends. All three came into the refuge of Shri Gusainji through the association of Chacha Harivanshji.

Prasang 1 – Madhavdas's Truthfulness and Firm Refuge in

Chacha Harivanshji bestowed his grace upon Madhavdas. As a result, Madhavdas's words became steadfast. After Shri Gusainji heard the words of Madhavdas, Madhavdas took up residence in Shri Gokul. Later, on one occasion, Shri Gusainji went to Rajnagar. The three friends discussed among themselves, "We must certainly bring Shri Gusainji to Khambhaich." The three of them then went to Rajnagar. They humbly prayed to Shri Gusainji and brought him from Rajnagar to Khambhaich. Afterward, all three established the seva of their respective Shri Thakurjis and performed seva with great love.

One day, after Shri Gusainji had taken his meal, he was seated happily upon his seat with cushions. At that time, Sahajpal Doshi and Madhavdas humbly asked, "Maharaj! In our business dealings, we tell lies. Does this bring sin upon us or not?" Shri Gusainji replied, "'Nanritat Patakam Param'—there is no sin greater than falsehood." Madhavdas then humbly said, "Maharaj! From today onward, I will never speak falsely at all. And I will ensure that the customer receives the goods in the proper manner." Sahajpal Doshi said, "I will openly say that I shall take a profit of one anna. Whoever wishes to buy on that basis may buy." In this manner, all three always spoke the truth.

Shri Thakurji remained greatly pleased with them. The three would gather together and sing the glories of Shri Thakurji, becoming overwhelmed with emotion. One day, Jiva Parakh asked Madhavdas Dalal, "What is meant by Anyashraya?" Madhavdas replied to Jiva Parakh, "To worship anyone other than Shri Krishna is called Anyashraya. Therefore, one should not worship even the partial incarnations. If one does so, it certainly becomes Anyashraya. "Likewise, even if one considers another deity to be all-pervading and worships that deity, it becomes an obstacle. This causes the loss of the dharma of exclusive fidelity.

"Therefore, one should perform the seva of the one Purna Purushottam alone." Afterward, Sahajpal Doshi asked, "Why did Shri Thakurji hold Shri Girirajji aloft for seven days?" Madhavdas replied, "Shrinandaraya and the other Brajvasis possessed seven kinds of Anyashraya. Through the worship of Giriraj and the events associated with it, Shri Thakurji removed those seven forms of Anyashraya."

The seven kinds of Anyashraya are: The debt owed to the devas, The debt owed to the rishis, The debt owed to the ancestors, Pride in the strength of one's own body, Pride in one's family members, Actions

arising from ego because of fear of public criticism., The fear that, because of the three debts, one's fate in the next world will be ruined.

Shri Thakurji Himself removed these forms of Anyashraya. Afterward, having made them completely without dependence upon any other means, He firmly established them in exclusive refuge in Bhagavan. Hearing this, Sahajpal Doshi became greatly pleased. Later, Madhavdas came to Shri Gokul. Seeing the divine splendor of Shri Gokul, his heart became deeply attached to Shri Gokul. He then resolved, "Now I will never leave Shri Gokul and go anywhere else."

Madhavdas came before Shri Gusainji and humbly prayed, "Maharaj! By Your grace, I have obtained residence in Shri Gokul. Now please bestow such grace upon me that I may never have to leave Shri Gokul." Shri Gusainji replied, "Tathastu—so be it. It shall happen exactly so." Afterward, in the presence of Shri Gusainji, Madhavdas composed and sang new padas about Shri Gokul. The pada is as follows:

(राग रामकली | Rāga Ramkali)

श्रीगोकुल अ त सुख बास बसीजे । दन दन को मज्जन अघ गंजन अ त पुनीत जमुना जल पीजे ।

श्री ववल सह कुटुंब बराजत छनु छनु नैनन दरसन कीजे ।

'माधोदास' श्रीवल्लभ सुत पर सवसु नत न्योछावर कीजे ।

May one dwell in Shri Gokul, the most blissful abode.

May one bathe there every day, destroying sins, and drink the supremely sacred waters

of the Yamuna.

Shri Vitthal resides there with his family; may the eyes behold his darshan every

moment.

‘Madhodas’ says, may one daily offer everything one possesses to the son of Shri Vallabh.

✿✿✿

(राग रामकली | Rāga Ramkali)

सुख न ध श्रीगोकुल कौ ब सवो । छन छन वारंवार सखी री श्रीवल्लभ सुत सदन बल सवो ।

गृह-गृह कुंज कुंज नाना व ध पया संग के ल परस्पर ह सवो ।।

श्रीजमुना-कुल महा गज सो म ल भावे अंग-अंग को पर सवो ।

ऐसी सरस कसोटी ऊपर सुंदर सुभग कनक तन क सवो ।

दंप त रूप-रा स तन सीवा 'माधोदास' यही रंग र सवो।

May one dwell in Shri Gokul, the treasure-house of bliss. O sakhi, may one delight again

and again, every moment, in the abode of the son of Shri Vallabh.

In every home and every bower, may one sport in many ways with the Beloved and laugh

together. □□

On the bank of Shri Yamuna, meeting him like a mighty elephant, may one lovingly

touch each and every limb.

Upon such a delightful touchstone, may this beautiful and lovely golden body be tested.

‘Madhodas’ says, may one offer the body to the divine couple, the very treasury of

beauty, and remain immersed in this very colour of rasa.

✿✿✿

(राग रामकली | Rāga Ramkali)

गोकुल गाम कौ पेडोई न्यारो । मगल रूप सदा सुखदायक दे खयत तीन लोक उिजयारो ।

श्रीवल्लभसुत नभय बराजत भूत्या जनन के प्रानन प्यारो ।

'माधवदास' ब ल ब ल प्रताप ब ल श्री वट्ठल सवस्व हमारो ।

Even the pathway to the village of Gokul is unique.

It is auspicious in form, ever-giving happiness, and appears as the radiance of the three

worlds.

The son of Shri Vallabh resides there fearlessly, beloved as life itself to the blessed

devotees.

‘Madhavdas’ says, again and again I offer myself to his glory; I offer myself to Shri

Vitthal, who is my everything.

✿✿✿

Madhavdas sang many such padas. Then Shri Gusainji said, "The divine form of Shri Gokul has become manifest to you." Afterward, Shri Gusainji personally commanded Madhavdas to sing kirtans in the presence of Shri Navneetpriyaji. Madhavdas would compose new padas and sing them before Shri Navneetpriyaji. Later, Shri Gusainji took Madhavdas with him to Shrinathji's temple. There, Madhavdas had the darshan of Shri Govardhannathji. Shri Gusainji then said, "Madhavdas! Sing some kirtans for Shri Govardhannathji."

Madhavdas sang padas before Shri Govardhannathji. Hearing those padas, Shri Govardhannathji became greatly pleased. Madhavdas composed many padas about Shri Thakurji, Shri Acharyaji, Shri Gusainji, the seven sons, and Shri Gokul.

Bhav Prakash (Revealing the Sentiment): The meaning of this account is that the association of a Bhagvadiya bears such great fruit that, through even a little association with Chachaji, Madhavdas received grace in this manner. Therefore, one should always seek the association of Bhagvadiyas.

Such was Madhavdas, a Bhagvadiya who became a special recipient of Shri Gusainji's grace. Therefore, how far can his sacred account be described?

Varta 252 - Ramray Hit Bhagwandas

Now we describe the inner sentiment of Ramray and Hit Bhagwandas of Agra, sevaks of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Ramray is an intimate sakhi of Shri Chandravaliji. In the divine Lila, her name is Mukteshwari. Mukteshwari has another sakhi whose name is Vardeshwari. Here, she manifested as Bhagwandas. Both manifested from Lalitaji; therefore, their devotional disposition is of the rajasic type.

Prasang 1 – Bhagwandas Hears Ramray's Pada about Shri

Gusainji

Bhagwandas served as the Diwan of the Subah in Agra. Previously, he was a sevak of Govinddev. For some time, he came and lived in Vrindavan, where he performed the seva of Govinddev. Bhagwandas was a yajman of Ramray Saraswat Brahmin. Ramrayji was a sevak of Shri Gusainji. Once, Ramrayji came to Bhagwandas's residence in Vrindavan. There, Ramrayji composed and sang a pada about Shri Gusainji. The pada is as follows:

(राग सारंग | Rāga Sarang)

जय त वल्लभसुवन श्रु त उद्धार, फे र नंद के भवन की के ल ठानी। इष्ट ग रवरधरन सदा सेवत चरन, द्वार चारों

बरन, भरत पानी ॥।

वेद-पथ व्यास से हनुमान दास से ज्ञान को क पल से कमयोगी । साधु लच्छमन नपुन, मनहु ब्रजराज सुत, प्रगट

सुखरास मानो इंद्रभोगी ॥।

संधुसम गंभीर, वमल मन अ त धीर प्री त को जल-शीर, ब्रज उपासी। ध्यान को सनकसे, भिक्तकों फ नगसे, याही

तें सद्य कये ब्रज में बासी ॥

मनहु इं द्रय जी त, कृष्ण सो करी प्री त, नगम की चली नी त अ त वसेसी । र हत अ भमान तें, बड़े सन्मान तें,

सील और दाम गो वंद टेकी ॥

सदा नमल बुद् ध, अष्ट सद् ध नव न ध,द्वार सेवत तहां मुिक्तदासी । 'रामराय' ग रधरन जा न आयो सर न,

दीन के दुःख हरन घोखबासी ॥

Victory to the son of Vallabh, the restorer of the Vedas, who has once again established

the divine sports of Nanda’s home.

Girivardharan is his beloved Lord, whose feet he always serves; at his doorway, people of

all four varnas come and fill water. □□

On the path of the Vedas he is like Vyasa, in servitude like Hanuman, in knowledge like

Kapila, and in action a true yogi.

In saintliness he is accomplished like Lakshman; he appears like the son of the King of

Vraja, a manifest treasure of bliss, enjoying splendour like Indra. □□

He is deep as the ocean, pure in mind and exceedingly steadfast; in love, he is like water

mingled with milk, and he is a worshipper of Vraja.

In meditation he is like Sanaka, and in bhakti like Shesha; therefore he has made his

dwelling in Vraja. □

Having conquered the senses, he has placed his love in Krishna and follows the most

excellent way of the Vedas.

Free from pride, held in great honour, endowed with virtue and self-restraint, he has

taken refuge in Govind. □

His understanding is always pure; the eight siddhis and nine treasures serve at his

doorway, and even liberation stands there as a maidservant.

‘Ramray’ says, knowing him as Giridhar, I have come into his refuge—the dweller

among the cowherds who removes the sorrows of the humble. □

✿✿✿

Ramrayji sang this pada. At that time, Bhagwandas was standing there. Hearing the pada, he was filled with wonder. Afterward, he said to Ramrayji, "Please be gracious and have me accepted as his sevak." Ramrayji replied, "But you are already a sevak of Govinddevji." Bhagwandas said, "What difference is there between him and

Govinddev? By the grace of Govinddevji, I have met you. And now, by your grace, I shall meet Shri Gusainji. Therefore, it would be good if you quickly have me accepted as a sevak of Shri Gusainji."

Ramrayji then took Bhagwandas with him to Gopalpur, where Bhagwandas had the darshan of Shri Gusainji. Bhagwandas beheld Shri Gusainji exactly as Ramrayji had described him in the pada he had sung. Upon having this darshan, Bhagwandas remained completely absorbed and overwhelmed. Afterward, Ramray humbly prayed to Shri Gusainji, "Maharaj! Please accept Bhagwandas into Your refuge." That day was Janmashtami.

At the time of Rajbhog, Shri Gusainji personally performed Naam and Nivedan for Bhagwandas. His Nivedan took place in the presence of Shri Govardhannathji. The very moment his Nivedan was performed, the divine Lila of Bhagavan became manifest to Bhagwandas. He became completely immersed in the divine Lila of Janmashtami. Then Bhagwandas composed and sang a new pada. The pada is as follows:

(राग बहाग | Rāga Bihag)

श्रवन सु न सजनी! बाजे मं दलरा आज नस लागत परम सुहाई। अ त आवेस होत तन मन में श्रीगोकुल बजत बधाई

॥।१॥।

दे दे कान सुनत अरु फूलत रावल के नरनारी। नंदरानी ढोटा जायो है होत कुलाहल भारी ॥|२॥

अ त ऊँचे च ढ टेर सुनावत पस र उठे जे ग्वाल । गैया बगदावो रे भैया भयौ नंद के लाल ॥३॥

आनंद भ र अकुलाय चली सब सहज सुंदरी गोपी। प्रादुभाव जसोदा सुत कौ तामें तन मन ओपी ॥।४11

चंचल सिाज शृंगार चंदमुखी, चंचल कुंडल हारा । हाथन कचन थार बराजत, पद नपुर झनकारा ॥ ५॥

बरखत कच कुसुमन शो भत गली दरस चोप िजय भाई । गावत गीत पुनीत करत जग जसुम त मं दर आई ॥।६॥।

धन्य दवस धन्य रा त आज की धन्य धन्य यह सब गोरी । स्यामसुंदर चंदे नरखत मानों अँ खयां तृ षत चकोरी

॥।७॥

सोभा युत आई कीर त अपने गृह मा न बधाये । याचक जन घन घन ज्यों बरखत भान गोप तहां आये ॥८॥

आय जुरे सब गोप ओप सो भयो जो मन को भायो । पंचामृत सीसन तें ढारत नाचत नंद नचायो ॥।९॥

नाचत ग्वाल बाल रस भीने हरद दहीं भ र राजे । इत नसान उत भे र दुंदु भ हर ख परस्पर बाजे ॥।१०॥।

खग मृग द्रुम दस दस भवनन में दे खयत है सरसाने । प्रानन के आये इं द्रय ज्योंयो ब्रजजन हुलसाने ॥।११॥।

ध्वजा वंदन मालालंकृत नंदभवन में सोहे । व्योम वमानन भीर भई ल ख अमरन कौ मन मोहे ॥। १२॥।

महाराज ब्रजराज नंद पे जो मांग्यो सो पायो । जाके ऐसो पूत भयो ताकौ न्याय जगत यस छायो ॥।१३॥।

िजनकौ सुख सु मरत ब्रह्मा दक यो हुलसे ब्रजगेही । 'क ह भगवान हत रामराय' प्रभु प्रगटे प्रान-सनेही ॥।१४॥।

Listen, dear sakhi! The mandira drums are sounding; tonight seems supremely beautiful.

My body and mind are filled with intense joy as songs of celebration resound

throughout Shri Gokul. ☐☐१॥।

The men and women of Raval listen intently and blossom with joy.

Queen Nanda has given birth to a son, and a great commotion of celebration has arisen.

॥|२॥

Climbing very high, the cowherds who had been lying down rise and call out loudly.

“Brother, let the cows loose! A son has been born to Nanda!” ☐३॥

Filled and overwhelmed with joy, all the naturally beautiful gopis hurry forth.

At the manifestation of Yashoda’s son, they have offered their bodies and minds to him.

॥।४11

The moon-faced maidens quickly adorn themselves, their earrings and

necklaces

swaying.

Golden trays shine in their hands, while the anklets upon their feet resound. ৫॥

Their hair is adorned with flowers, and flowers are being showered; the sight of the

streets fills their hearts with delight.

Singing songs that sanctify the world, they arrive at Yashoda's house. ৬॥।

Blessed is this day, blessed is this night, and blessed, blessed are all these fair maidens.

As they behold the moon-like Shyamsundar, their thirsty eyes are like chakor birds

gazing upon the moon. ৭॥

Kirti arrives in splendour and is honoured with congratulations in the house.

Gopas come there, while gifts are showered upon the petitioners like clouds pouring

down rain. ৮॥

All the gopas gather together, and everything happens just as their hearts desire.

They pour Panchamrit over their heads; Nanda dances and makes others dance. ৯॥

The cowherd boys dance, drenched in rasa, covered abundantly with turmeric and curd. Here the great drums sound, there the bheri and dundubhi resound, joyfully answering

one another. ১০॥।

Birds, deer, trees, every direction, and all the houses appear filled with delight.

The people of Vraja rejoice as the senses rejoice when their very life

has returned. □□११॥।

Nanda’s house shines adorned with flags, festoons, and garlands.

The sky is crowded with celestial chariots, and seeing this, the hearts of the immortals

are enchanted. □□१२॥।

Whoever asks Maharaj Brajaraj Nanda for anything receives it.

He to whom such a son has been born—rightly has his fame spread throughout the

world. □□१३॥।

He whose bliss Brahma and the other gods attain merely by remembering him—at his

coming, the homes of Vraja overflow with joy.

‘Ramray, devoted to Bhagavan, says’: the Lord has manifested, the beloved of their very

lives. □□१४॥।

✿✿✿

Bhagwandas completely lost awareness of the time. Then Shri Gusainji looked toward Bhagwandas and said, "Bhagwandas! What time is this?" Hearing this, Bhagwandas became attentive again. Afterward, he sang further songs of celebration in Raga Sarang. From that day onward, whenever Bhagwandas composed and sang a pada, he used the signature, "Kahi Bhagwan Hit Ramray." Bhagwandas regarded the grace of Ramrayji as foremost. He composed thousands of padas, and in every one of them he included the name of Ramrayji.

Prasang 2 – Govinddevji Calls Bhagwandas Back

Afterward, Bhagwandas returned to Vrindavan. When the Adhikari of Govinddevji heard that Bhagwandas had become a sevak of Shri Gusainji, he did not allow Bhagwandas to come for the darshan of Govinddevji. Later, when the Shayan Bhog was offered to Govinddevji, Govinddevji commanded, "I shall partake of the Bhog only when Bhagwandas offers it." Hearing this, the Adhikari went to Bhagwandas's home and fell at Bhagwandas's feet. He humbly

requested him to come and brought him back to the temple.

Bhagwandas then offered the Bhog to Govinddevji and said, "Maharaj! Please partake of the Bhog." Then Govinddevji partook of it. Such was Bhagwandas, a Bhagvadiya who was a special recipient of Shri Gusainji's grace.

✿ END OF PART 3 ✿